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Without Concealment—Without Compromise.

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HISTORICAL RECORD.

For the National Anti-Slavery Standard.

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETIES.

—— by the *soul*
Only, the nation shall be great and free!
Wordsworth.

SEVENTH ANNUAL REPORT OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

Seven years have passed, since we became united under the name of the Boston Female Anti-Slavery Society, with the pledge to do all in our power for the extinction of slavery.

Our first year of association was marked by no event of peculiar interest. The oppressive spirit of the nation had not then been roused by anti-slavery effort, to a view of its danger; nor had we, as an association, attained a clear perception of the means whereby we might most effectually bring our moral power to bear against slavery.

But the second year was marked by a clearer comprehension, and by decided success in breaking up the stupor that surrounded us. It was the year 1835;—remembered in our annals as the year of blind fury and outward attack; the year which showed those who had ever before declared that they were as much abolitionists as we, what manner of spirit they were of; making them feel that they were in sympathy with the oppressor, and enemies of the slave.

The third year of our existence began to show that the hardness of heart of the community would, if it continued, endanger the social institutions which it weakened and corrupted by perverting them to the service of slavery. "What are church and state for," men began this year to ask themselves, "if not to secure, among other blessings, FREEDOM, without which no others can exist? But, if their rafters are so weakened by this unsuspected decay, will they not fall under the hammer?" These questions were never followed out in anti-slavery societies; for, to have discussed reform in church and state, any farther than their corruptions prevent the abolition of slavery, would have been to transcend the constitutional limitations of anti-slavery societies.—But these questions were none the less asked in the community, and the tyrants at heart, who were determined in their support of the system, and who had made church and state the pillars of its domination, caught here at a pretence by which they hoped to delay the national verdict, by making up a false issue. They cried out that church and state were in danger from the attacks of abolitionists. Doubtless their words were in part true. Church and state *are* in danger; but not from the labors of the anti-slavery societies. If church and state are saved from destruction in the coming contest between liberty and slavery, it will be owing to the efforts of those who are striving to remove them from their present dangerous position, where the hosts of liberty must needs charge over them.

The most observant and educated of the pro-slavery party,—their clergy,—were the first to perceive, that a church at variance with the principles it professes cannot stand; and the exertions which, as ministers of Christ, they should have given to purify the church from slavery, were expended in diverting the public mind from the examination of its rottenness, and directing public censure against the advocates of the cause. When made aware that the church obstinately sustained slavery, they should have declared her no church of Christ. But, in so doing, they would have acknowledged the guilty silence of their own past lives; and this they had not the hearts to do, for their hearts were not repentant. They strove, instead, to extinguish the spirit of freedom.

By the fourth year, 1837, this course of so influential a body of men as the ministry partially produced its intended effect in the anti-slavery ranks. Spiritual wickedness in high places triumphed over the integrity and resolution of some who had undertaken the task of freeing the American slave. They had not anticipated the source from which the most formidable opposition was to come, and they shrunk from the contest. The peltings of a mob they could bear. *Such* opposition does but strengthen the merely human powers of endurance. But the *spiritual* mob—the scourgings in the *synagogues*—the being delivered up of men to their *councils*,—this, being unexpected, was too hard to be borne. Their worldly reputation they had seemed more willing to lose; but they clung to their Christian character, though its preservation depended on the good word of those whose approbation they ought to have felt as a reproach; who had put darkness for light and slavery for freedom. The church, pro-slavery as it had shown itself, was, in fact, *their world*; and they yielded up the interests of the slave to its demands. But, the reproach they avoided on one side, they incurred on the other; and to excuse themselves for finally taking their stand by the side of the pro-slavery friends, whose influence they had so long resisted, they became the accusers, before the world, of the faithful band they forsook, renounced its fellowship, and formed hostile societies for its destruction.

During the fifth and sixth years of our associated existence, 1838 and '39, this retrograde movement of a small portion of the abolitionists throughout the land went on, till its completion, by a general rupture, in 1840. Every step of retreat, of course, augmented the numbers of the retreating party, by bringing them back to their former connections; and when they shall have reached the spot from which they started, they will, of course, have the whole pro-slavery world with them.

In our own society, this backward movement of a part, so painful in its progress and so paralyzing in its effects, was about three years in coming to the crisis of separation; and the manner in which that separation was effected was detailed by us immediately after it took place, in April last, and to it we refer our absent and distant members, for whose information it was prepared.

A dissolution of all the original anti-slavery societies seems to have been contemplated by those who had fallen away from the original point of union; but our own was the only society to which the proposition was actually introduced. The men who urged up our recreant members to this attempt to destroy the society of which they had found it impracticable to make a tool, were unable to furnish them with reasons for its introduction; for none, in fact, existed. Reasons that seemed all-sufficient in the hostile new organization, could not, for very shame, be presented in an assembly where they would be self-confuted. It will be recollected, by those who were present at our April quarterly meeting, how earnestly and how vainly the movers of a dissolution were urged to say why such a proposition should be brought forward. They answered nothing. Had they answered truly, they would have said, "Our pastors will take no less." It will be recollected what numbers refused to vote on that question, not allowing it to be one which it is competent to any majority to decide; since, as long as two members remain planted on the constitution, they will still constitute the society, and all protestations of others to the contrary must be as ineffectual as the wind, or as the declaration of the mob to the same effect in 1835. This attempt of professed friends of the cause to deliver it bound hand and foot into the hands of its enemies, while it is the most painful, is, in another light, the most instructive and the most consoling of our experiences; for we learn from it the utter powerlessness of the most subtil and pernicious influences, with the most unscrupulous use of evil means, to divide or scatter the hearts that the love of freedom unites; and our confidence in our principles is increased by this new manifestation of their power. The few members who were actively engaged in endeavors to destroy the society, declared that they were neutral between "old and new organization." But the following communication exhibits the turpitude of one of them.

M. V. Ball to Elizabeth Pease.

"Boston, May 6, 1840.

You will perceive, dear sister, by the foregoing *address*, that the Boston Female Anti-Slavery Society has been DISSOLVED, and another formed in its place. Our no-government friends, being resolved to carry their *peculiar* views along with them IN THE ANTI-SLAVERY CAR, became so annoying in their movements, that it was found impracticable to continue united with them; and the consequence has been, in our Female Society, *dissolution*—and I fear it will be in many others. The *no-government* friends consider *human government* as the great Juggernaut to be overthrown, ere ought else can be accomplished; consequently they must have their notions advanced as *part* and *parcel* of their abolition.

A *very large majority* of the Boston Female Anti-Slavery Society thought *not so*, and therefore did not dare take the responsibility of thus pulling away the barriers to vice and immorality. With this I send you the *Massachusetts Abolitionist*, containing the minutes of the *last meeting* of the Society, and another, noticing the formation of the Massachusetts Female Emancipation Society. We find it very important to keep our societies clear and distinct, lest they become perverted from their original objects.

It is matter of the deepest regret to our most *efficient, laborious* friends, such as Lewis and John Tappan, Scott, Green, Goodell, Birney, Whittier, Stanton, Phelps, Colver, Galusha, Gerrit Smith and others, that our no-government friends have taken the fearful responsibility of causing division in our ranks; but we hope it may be over-ruled for good, knowing that it must have been permitted for some wise end."

On the reception of this, Miss Pease transmitted a copy of it to America, with the following comments:

"My dear Friend:—I forward the enclosed letter from M. V. Ball, in the hope that thou wilt be kind enough to explain upon what grounds our non-resistant friends deem it their duty so far to enforce their doctrines as to make them part and parcel of their abolition. It appears to me that no man or set of men have the right of exercising such an authority over the consciences of others; and that if the case really be as M. V. Ball states, a dissolution of the society was inevitable—inasmuch as the assent of every member became equally requisite to the principle of non-resistance, as to that of immediate emancipation; and hence it must follow, that all who now adhere to the old society are united in principle on both these questions—a fact which I certainly was not aware of. I am anxious to ascertain the precise nature and grounds of the unhappy divisions which have arisen amongst American abolitionists, and to give to each their due. Any explanation, therefore, which thou canst afford, will be very acceptable.

Most sincerely wishing success to the efforts of every friend of human freedom, I remain

Very truly thine,
ELIZABETH PEASE.

In the Mass. Abolitionist of Dec. 12th, 1839, I see the non-resistants are charged with '*resisting* the progress of anti-slavery opinion with all their might.'"

In refutation of these charges against the Boston Female Society, now for the first time brought to its view in a tangible shape,—for the first time made in its presence, over the signature or by the lips of any individual,—which the individual who brings them *never dared to make* in our presence as a society, so glaringly false are they;—in refutation of these charges, we have only to refer that individual to what took place on the presentation to the society, for its sanction, of a document written by herself. It contained a censure of Lovejoy's self-defence. This censure, on motion of one of our few non-resistant members, was stricken out, on the ground that, though pledged by our affiliation and co-operation with other anti-slavery societies never to sanction self-defence in the slaves, no such understanding exists with regard to the self-defence of any others. We are an anti-slavery society—not a non-resistance society. In conformity with this view, the society refused to adopt the censure of Lovejoy; and in conformity with this view, the non-resistant members opposed the introduction of non-resistance resolutions, when they were recommended in private by the Grimkés.

On the petty but necessary conflict with falsehood and hostility, of which this is a specimen, there is no need that we should dwell. It will be found at length in the "Liberator, Extra," published by the society.

By conduct like this, which circumstances from time to time bring to light, "new organization" illustrates its nature. Its object is to separate itself from those whose faithfulness has made them odious to a pro-slavery community, without incurring the disgrace that cleaves to the turncoat.

Having, by means of firmness, patience and confidence in its principles, been freed from this clog of "new-organization," our society was in a position to afford effectual aid to the friends of the cause throughout the country, who were struggling with the same untoward spirit. Wherever this spirit sought entrance, it assumed the name and shape most likely to facilitate its claim to confidence. In one place, it was anti-non-resistance—in another, anti-woman's rights—in another, anti-Garrison. In one place it made a pretence of regard for the church, and in another, of an independent abolition party in politics.* Not finding the pretence of religious intolerance, with which it had commenced its operations, attractive to the abolitionists, or on the whole successful in a community of which religious toleration is the law, it took the mask of political intolerance. To buttress its failing credit, it revived the political faith of a departed age—the dogma of "divine right." Government being ordained of God, it was every man's duty to vote at at the polls,—both parties being corrupted by slavery, it was every man's duty to aid in organizing a *third*,—and every man's duty to vote for the candidate of its nomination. James G. Birney was particularly active in the enforcement of these new ideas. He was the nominee of the third political party; and though, like Cæsar on the Lupercal, he at first refused the questionable honor of a nomination as the abolition candidate for the Presidency, by conventions from which the abolitionists mostly absented themselves to mark their disapproval of the measure, yet it was perceptible, that in refusing the crown, he "was very loth to lay his fingers off it." He accepted the second proffer, the party was organized, and from that moment the increase of numbers to it, as a visible instrumentality, became, of course, its paramount object.

Its numbers were not increased by those of the faithful brothers in the cause, who had been made aware by his underhand course, of his loss of integrity of character. Not the non-voters alone shunned it. Those who had been shocked by his duplicity as a member of the Executive Committee of their National Association, exhibited to the Massachusetts quarterly meeting of 1839, and who had seen, on other occasions, the fatal facility with which he yielded to the uses of pro-slavery bigotry, held themselves aloof. Filled with grief and shame, as they were, at the descent manifestly contemplated in the character of the cause, by this change in some of its prominent advocates, from piety to partizanship, still farther pain and confusion were heaped upon them.—Even while they mourned Mr. Birney's first dereliction, they were surprised by the greatness of the succeeding ones, and the ease with which they seemed to be effected; verifying the ancient adage, "*facilis decesus Averni*." He yielded up old and faithful friends, apparently, without hesitation, and followed up the deed by showing himself ready to destroy the American Anti-Slavery Society—that instrumentality which had been reared by so many years of toil and sacrifice on the part of the abolitionists, and which had been, till held back by his own influence, with that of the majority of his fellow-servants of its committee, a powerful means of influencing the hearts of the people. If viewed in one light, it seems like fatuity, in the projectors of a third political party, to have named as candidate for the suffrages of abolitionists a man who had failed to secure their confidence as one of the official servants of their society. He had shown them the meaning of the scripture, "By the works of the *law*, shall no flesh living be justified;" for he had freed his own slaves, and received his patrimonial inheritance also in slaves, that he might liberate them, and yet could trample on the very principle by which only can slavery be extinguished—the principle of toleration and united exertion. It may be safely assumed, for it has been a thousand times demonstrated, that he can do little for civil or domestic freedom, who does not respect the right of opinion. Mr. Birney had been honest to his bondmen, but he was untrue to freedom at large, and to his fellow-laborers for the termination of bondage. But, then, in the other view of the case, this very untruth would free the party of a load of odium, and secure more of the indifferent, floating voters, than it would lose of the abolition voters. Suicidal policy of political parties!—by which a moral enterprise never can succeed.

Meanwhile, Mr. Birney, with the committee at New-York, were expending the property of the society in labors to change, or, failing in this, to destroy it; and after using the Emancipator, its official organ, for this purpose, to the latest possible moment, they transferred it to a hostile society. In this emergency, the indignant grief of the abolitionists, in behalf of their enslaved clients, impelled them in throngs to the annual meeting in May last, for the purpose of superceding the committee of that period by a more faithful one, and rescuing the anti-slavery movement from ruin, by opening a way for it through the obstacles with which these timid and treacherous guides had choked up the path. The Boston Female Anti-Slavery Society, deeply impressed with the importance of the moment, expressed its distrust of the New-York committee—its unwavering confidence in the association at large—and appointed ten delegates to the rescue at the annual meeting. The danger of the crisis was happily averted. On finding that they should not be able to mould the American Anti-Slavery Society as they had themselves been moulded, the committe separated from it in disgust, and turned their forces against it, under the name of the "American and Foreign Anti-Slavery Society." They commenced their hostilities by an address to the abolitionists of the world; which tissue of false statements met with an instant denial and disproof; but which Mr. Birney still further lowered his character by displaying before the London Convention.

Without funds, without official means of communication with the friends scattered throughout the country, hemmed round by enemies,—and those worst of enemies, false and pretended friends,—the free spirit shone gloriously out, and proved itself equal to the emergency. The old head-quarters of the American Anti-Slavery Society, which the faithless committee had stripped bare and deserted, previous to the annual meeting, were re-occupied. The loss occasioned by the dishonest transfer of the Emancipator was more than made good by the issue of a most able and free-spirited paper—THE NATIONAL ANTI-SLAVERY STANDARD. Towards the support of these operations we were grateful for the privilege of contributing in our small measure. At short notice, and in addition to the obligations we had assumed to the Liberator, and to the expenses incurred in prolonging our existence as a society for the slave's sake, we raised five hundred dollars, to sustain the National Society in affiliation with the State Society.

"Behold how good and how pleasant it is for brethren to dwell together in unity!" is our exclamation, as we witness the harmonious action of the several departments of the cause, since the new organization spirit has taken flight.

And now, let us turn our eyes from the painful past to the hopeful future. Or, if we dwell upon the past, let it not be with too deep and indignant a sorrow over the falsehood that has deceived, and the treachery that has betrayed the principles of freedom, to whose maintenance in our day and generation we have bound ourselves. Let our remembrances be to us, not idle and random recollections, but profitable experiences, by whose light we may illuminate the future, but which shall not be a spell, hindering our progress by binding us to the past.

What jurists and statesmen learn by thought and study and investigation, (if their passions permit them to learn it at all,) the providence of God has revealed to us; that effectual revolutions in the policy and conduct of nations, such as we contemplate in our own, are only to be effected by a previous moral revolution in individual hearts. Selfishness is to be overcome, courage and devotedness to be implanted; and, in fine, a work, analogous to that of conversion, is to be effected in each hostile soul of a world lying in wickedness, before it will consent to let the slave go free. We see the futility—the impossibility—the paradox of the attempt to *force* men to be free, or just, or merciful. Elections may, by political maneuvers and compromises, be secured; majoritities in legislative assemblies may be obtained; the cause of freedom may be considered triumphant in the elevation of a nominal abolitionist to the Presidency; and still the real work remain for future generations to accomplish. Let these considerations make us distrustful of every measure tending to lower the anti-slavery enterprise from a holy warfare into a struggle for place and power. Let the example of our fathers,—those fathers who proclaimed the inalienable rights of men, and yet left slavery as a heritage to their children,—warn us never to admit the smallest compromise,—never to be deceived into accepting any thing for our cause as matter of favor, or as binding us to relinquish a hair's-breadth of our claim to the unreserved and earnest efforts of every professing friend of freedom, to obtain for the slave immediate and unconditional emancipation.

The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the *favorers* of the cause will a few years hence be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*—become the rallying words of the opposition; then let the slave rejoice, if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though the *favorers* of the cause, will not deserve to be called its friends; for they will need constant and persevering entreaty, rebuke and warning, to prevent their making shipwreck of the enterprise. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. "Not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts!"

Let us prepare ourselves, beloved friends, to maintain our lofty and influential position to the last. Great is the influence granted to those who will use it for the good of mankind, nor seek *themselves*, or their own small interests, in any thing they do. Utter abnegation of self,—this is the armor in which we may pass unheeding through the shafts of malignant misrepresentation and opposition and treachery; and still, at every emergency, may we be enabled by it to present ourselves as the devoted, marking, by our unheralded advance, the path the hosts behind us are to follow.

We shall lose our *influence*, we are told, by the decisive and rapid movements that repel the false-hearted and leave the fearful and the lukewarm in the rear. Influence! is that uninfluencing weapon worthy the name, that rests in the scabbard in fear of its brightness! To respect every one's freedom of choice we are bound. If others are hesitating and dilatory, we have only to suffer it to be so. But, well is it for the cause, that *we* should press rapidly onward, breaking down the obstacles to their wavering advance.

But, we should not be too prodigal of efforts, it is said; we must play the good housewife by our means. Our experience bids reject the counsel, as inapplicable to the conduct of a moral enterprise. The manna of to-day will be corrupt or dry to-morrow. It is our privilege, and should be our joy, to pour out all our means to meet the present emergency.

"If, in our daily course, our mind
Be set to *hallow* all we find,
New treasures still, of countless price,
God will provide for sacrifice."

Do not lose sight of the world by the severe pureness of your principles, say they who would make selfishness the basis of reform; as if the world could choose how far it might remain behind its advanced-guard! At whatever distance in our rear, its advance must needs be proportionate to our own. The way to emancipation is open before us, if we have the strength to walk and to run in it as in the way of God's commandment. The world, it is true, is never with us—it is following at a distance, as we vanquish the phantoms it apprehends. But we are not alone. The Father of all spirits is with us! the God of all patience and consolation is with us! the God of freedom and love is with us! the omnipotent God of righteousness and truth is with us!

In following him, all opposing influences melt away as we approach. Like the visionary hedge of thorns of Arabian story, they are found incapable of annoyance, opposed to the invincible faith which strengthens us to press through them. Like those of old, told of in prophecy, we are in the midst of the fire, and are not burned. That we are few, and feeble, except in our faith, is no fault of ours, nor will it be a detriment to the cause we hold so dear. This is the divine philosophy, that "the weak things of the earth shall confound the mighty," and the things which are not even accounted as existing "shall put to shame the things that are."

How many a time have nations been saved by their women, when every other hope seemed extinct; and so may it be with America, if we will have it so. There is moral power enough in presence here to-day, affirmatively to settle the question we have raised. This is a sinful nation, that has deeply offended; yet that law is an unvarying one of God's providence, by which he will save each of its populous cities, "for ten's sake;" and who's here so cold of soul that would not be enrolled with joy in so noble a registry!

As the counsellors of our parents and the helpers of our husbands, a mighty work is to be done, and in general society an influence for freedom and humanity will ever radiate from the lover of freedom. But we have duties of our own to fulfil towards our country and race; and it is as the exemplars of our sons and daughters that our weightiest work is to be done. *They* must see our direct, unshrinking and unswerving personal labors in the way of righteousness; and they must not learn from us that there is any *second* way, however indolence, or frivolity, or fear of blame, offer their temptations. Our efforts must be strenuous and open for the promulgation of the principles of freedom, on which rest the welfare of our country and our posterity. We are working for all coming time, and the thought cheers and strengthens us for continually renewed labors. We have had progenitors who have labored for us, and we must repay the debt to those who shall come after us. One generation of them left its father-land for religious freedom; another gave up the summer of its years for civil liberty; and grateful though we are to have been born of that noble strain, our heaviest labor should not be to build our fathers' sepulchres. It is for us to finish the work they left undone, so that our children shall rise up and call us blessed. It lies mainly with us to determine whether our children, or at farthest our children's children, shall dwell in the land we leave them in freedom and in peace, surrounded by happy and joyous influences; or whether their lives shall pass in convulsive struggles with an injured race, awakened to a sense of wrong and thirst of vengeance, by a comparison of republican theory with republican practice. Fearlessly and earnestly we say to such as forbid us to cast our whole souls, with all their energies, into this cause, and by whose unworthy opposition we might have been sore let and hindered, had our love for it been less,—gently and firmly we tell them, that their opposition comes too late. It is necessary for the success of the anti-slavery enterprise, that the hands should be *free* that urge it onward; and the hands from which the fetters have fallen, in the intensity of their exertions for the freedom of others, can never again be bound. Threatenings and entreaties and abuse must be alike in vain, before a conscientious conviction of duty. The appeals of some *professed* abolitionists, to the *magnanimity* of women, are the most insulting to human nature of all. We do really think that we can aid it more than such; and therefore, if they or ourselves are to "weep in secret places," we do really think that the cause will lose least by *their* retreat. Had it been personal rights or wrongs that impelled us—had it been any thing but love of the cause of human rights, we might had withdrawn from the association where we have so long acceptably labored, on the first intimation that our absence as co-laborers was desirable.—Were it our own will we sought,

"We would not die in that man's company
Who fears his fellowship to die with us."

But we dare not, even were the transfer possible, to leave our responsibilities to the cause in despotic and intolerant hands. If we love the cause, we are bound to labor for it according to our own best judgment. The very pro-slavery community perceives the fact, and laughs at the men whom it has deluded into rejecting the help of any human being, and suspects the sincerity of their pretended love of freedom. Of all the means of abolishing slavery, perhaps the most effectual is the irrepressible sympathy for the wronged and suffering, that swells high above the usages that would dam up its current; that signs anti-slavery petitions to the legislature against old usages; that dwells in conversation upon the hitherto interdicted subject against old usages; that prays and labors for its extinction against old usages; that rejoices to present it for consideration to assembled multitudes against old usages!

No means have ever been employed in the cause, which have not been forbidden by some defender of antiquated custom; not an advocate for the slave but has been in turn proscribed by the defenders of despotism. The foreigner must not intermeddle; the northerner must not interfere; the young are too rash, and the old too imbecile; to the minister, the subject is interdicted as profane and secular; to the church member, as introducing strife and division; to the citizen, as seditious; to man, because it is too delicate; and to woman, because it is too indelicate. But none of these things should move the advocate for emancipation. None of them have moved us, since we overcame the reluctant pain of accosting the hostile circles in our neighbors' drawing-rooms with the anti-slavery petitions. Here was the spot where, so many years since, we met and detected the unsubstantial nature of the phantom arguments conjured up by the opposers of woman's action in the anti-slavery cause. Without going into the general question, which a consideration of constitutional limitations has always forbidden, the same answer suffices for all objections:—"We *think* our course a right one—we *know* that it has subserved the cause."

Let us, then, having "gifts differing," and opportunities and means differing, each continue the vigorous exercise of such as fall to our lot. Some have worldly appliances and means—some mechanical skill, and a perception of the beautiful—some the command of their time—some health and strength of body—some power and vigor of mind—some "the fiery gift of tongues"—*all* the might of supplication; and grief and shame will it be to us and to our children, if we do not yield them all to the service of freedom and humanity. From the moment that the abolitionist proscribes his neighbor for the exercise of her gifts, according to her own conscience, in the anti-slavery cause, he proves conclusively that his heart has ceased to glow with the devotedness to its interests which inspired his early and tolerating efforts in its behalf. We do not blame him that his judgment differs from ours on questions of propriety. He has a right to his opinion; but he has no right to be intolerant towards us personally on account of ours.

Since so much has been said about loading the anti-slavery enterprise with "foreign topics," we, too, may be permitted to remind those who make the outcry, of the legitimate object of our anti-slavery societies, implied in their very name. They did not band themselves together for or against anarchy or gynarchy, monarchy or hierarchy, or any form of civil or religious government, but simply against slavery. It is well for us all to keep in mind that the best test of our love for the cause is, that it is strong enough to overcome all reluctance to work with those who differ on other points from ourselves. We can work for the slave with any man, who does not reject our help and hinder our efforts.

But, this short-lived opposition to the free labors of women will not long exist. It was not an honest one, but had its origin in the pretences of detected unfaithfulness. Men so suddenly and so preposterously deferential to usages will soon be silent on this head. They have submitted in silence to see "women on committees" in other enterprises, and silently they are witnessing the general progress of the age. They feel no call to proscribe the "mixed commissions" that have erected the Bunker-Hill monument! No burst of indignation against "woman usurping authority," follows the address of a gentleman to the presiding officer of a monument-meeting at Worcester—"*Madam* President!" No denunciations follow the appointment of ten men and ten women as the committee of a public meeting in Newburyport. Classical and revered Cambridge nominates a *whole committee* of women on a similar occasion, and pledges its manhood to execute their mandates, declaring its "reliance on their strong arm for success," unridiculed and unrebuked.—Since men have proclaimed with pride how scarfs and handkerchiefs wave applause at whig and democratic gatherings, we feel no call to defend our interest in the anti-slavery cause from the charge of "singular and unwomanly participation in things out of our sphere." Since a Bancroft, years ago, proclaimed, what the democracy of the state sanctioned, that the principles of that party were applicable to women; since Webster has instructed the ladies of Virginia, that it is their duty to rectify the principles and keep alive the truth and honesty of the community, we "experience no inclination" to contract our sphere of usefulness, on the ground that its present enlargement will shock the prejudices of the world.

The "woman's rights question" has been raised by our opponents—not ourselves. Vast and important as it is, there is not legitimate scope for it in societies whose point of union is, the rights of the southern slave. But, for the slave's sake, we are bound to urge on all his advocates the use of all their powers according to their own consciences;—to proclaim, "*La carriere ouverte aux talens*,"—the tools to whosoever can use them.

An expression of thanks may be permitted us here—the thanks due to every human being who strengthens our faith by heroic endurance, who stimulates us to diligence, or shames our negligence by unremitting exertion, and whose example of calm, invincible patience, and generous

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* See Letter of Elizur Wright, jr. to Mr. Stanton, on the occasion of the special meeting of the American Society in Ohio, urging the formation of a third party as the only measure that could save "new organization."

hopefulness, are to us as a personal benefit. For such obligations we may pause a moment to express our gratitude to ABBY KELLEY—the devoted laborer for the cause in Massachusetts and Connecticut. While we have been sitting undisturbed by our firesides, or discharging the lighter obligations for the cause which use has made easy and agreeable, she has labored through obloquy and persecution, in those almost impracticable regions which few agents have yet ventured to visit, at inclement seasons and amid bodily fatigue, unsustained by the funds or sympathy of any anti-slavery society, (except the testimony of the women of Lynn,—her residence of many years,—to the high-toned purity and devotedness of her nature; and the confidence implied by the American Anti-Slavery Society at the last annual meeting.) Calling no man master, she has been by that freedom qualified for the performance of those effectual services to the cause of the slave, which the fettered hand and the shackled foot can never render. She is sure of her reward—the gratitude of the few—the malignant scorn of the many—the blessings of coming generations.

We make this public acknowledgment of our own obligations to her, not for *her* sake. Such an expression would be omitted by us, were it our object to give pleasure to her personally. But we esteem it a duty and a privilege to identify ourselves with all who are persecuted for righteousness' sake. If the noble firmness with which she has executed her arduous mission is beyond our own ability to exereise, or our grace to imitate, we will not, in the spirit of new organization, contemn the excellence we cannot attain.—We will rather say, in the words of another true-hearted and eloquent woman in our cause,—"If we are not bold enough in the slave's cause ourselves, *we honor those most who are so.*"

The mention of new organization brings us to the consideration of the manner in which this foe should be met. It is a pro-slavery influence, and as such should be combated; "an evil soul producing holy witness," and its disguises should be stripped off; hypocritical in its pretences, and as such should be denounced; unscrupulous in its violations of truth in principles and veracity in facts, and as such should be exposed. It *is*, as the Colonization Society *was*, composed of two classes of persons—the deceivers and the deceived. We must forgive the trespasses of the former against us, and strive with unwearied effort to open the eyes of the latter. We can descend to no petty scramble with it for funds and auxiliaries; for of the enemies of the cause we only want repentance; and no true friend will long remain unsuspicious of its design—the destruction of the existing anti-slavery societies and influences, and the substitution in their stead of the *unoffending* anti-slavery which swayed New-England from the pulpit ten years since, of which it labors to preserve the supremacy.

Meanwhile, to the repentant and the undeceived, the old platform stands where it did. None can be driven from it who love the cause. Men slide away from it through indifference, or are self-excluded through treachery and intolerance. But faithful hearts are there still—instant in labor, in warning, in entreaty and rebuke; presenting neither place to ambition, nor profit to selfishness; and may God strengthen them to endure to the end.

Our cause presents two considerations to the mind; the freedom of the slave, and the elevation of the free people of color. The first is the fundamental one, for while slavery exists, the people of color must suffer from the labors of the oppressing caste to keep them degraded. But, much may be done for the nominally free, as we go on. If we have from our more fortunate position, any advantages of mental acquirement, or cultivation and refinement of manners, let us share them with those who have been deprived of our opportunities, in the only way in which such a proffer would not be an insult—i. e. by a hearty acknowledgment of social equality. We heartily approve and co-operate with every effort for the elevation of our injured fellow-beings, wherever it is made. We sympathize with the self-denying labors of a Wilson and an Ingraham. But we need not go to Canada or Jamaica for a field for benevolent effort among the free colored people. They are among ourselves—a suffering remnant, in the grasp of a despotic people, whose hearts are hardened towards them. Let us stand between them and injury, whenever we see its ruthless hand upraised. Let us better know our vocation as abolitionists, than to consider our companions in the cause, in this city and elsewhere, as mere claimants of alms, as coveting our supercilious notice and acquaintance. It is not so. It is justice, and sympathy, and right appreciation, and deserved respect,—it is the *co-laborer's right hand* we owe them; and they will have a right to despise us, if we confine our views for their elevation to feeding and clothing their hungry, or sustaining their charitable institutions. Our efforts should primarily be to raise the weight that crushes them. Are their schools the scenes of a gentle and efficient culture? (*or rather, why are any schools barred against them?*) Are the desirable lots in society theirs to bid off at will? These are the questions we should ask ourselves; and the negative answer, which the facts of the case give, should stimulate us, among other efforts, to circulate the petition for the abrogation of the present anti-christian and anti-republican marriage law, with renewed energy.

Let us go on as aforetime, shrinking from no sacrifices that freedom and humanity need. But why do we mention sacrifices? Have we ever really made one? Would not the true sacrifice have been to have renounced the life of an abolitionist, and have wrought in the world's harness, for the earthly portion which satisfieth not? In laboring for the freedom of others, have we not found an exceeding great and unlooked for reward—the additional field of usefulness to our age, given by the freedom of soul we have gained? We have, in our associated capacity, every encouragement to keep onward, with a single eye to the great national enterprise we have commenced. We may go out of life before its accomplishment, but we shall have made its labors light for those who shall come after, as the labors of a preceding generation have made it discreditable for the Englishman of to-day to do otherwise than oppose West Indian slavery.

But a still more arduous enterprise now claims the attention of England. A hundred and fifty millions of people in British India, the victims of civil and domestic slavery, call for redress at her ed, will show who in England are the living apostles, and who the mere hereditary abolitionists. In this proposed work we cannot but take the deepest interest, though the field of labor is in another empire. "Our country is the world—our countrymen are all mankind!" Our sympathies have not been exhausted by exercise—they are but more universal and abundant in their flow.

To our dear and well-remembered friend, GEORGE THOMPSON, to whom we are so deeply indebted, we take this means of conveying our earnest sympathy in the enterprise of redeeming British India from oppression. No enterprise for freedom is foreign to us, and there is in Great Britain a high and pure-minded phalanx, to whom our sympathy will be none the less valuable because we are women, and who will not hypocritically solicit of women that aid, which, unless it were *slavishly* yielded, they would scornfully reject.

A new year of labor is opening before us. If we are not wanting to our cause, it will be a year of success. Freedom makes her friends clear and comprehensive in vision,—resolute and ready in execution,—self-denying and courageous in conduct,—faithful and true to each other; and these are the elements of success—the assurance that our prayers for the extinction of slavery will be heard.

APPENDIX.

LETTERS.

Among the extracts from letters read at the annual meeting of the Boston Female Society, are the following, from HARRIET MARTINEAU and ANNE KNIGHT. The cheerfulness of one, and the deep feeling of the other, express so well the anti-slavery mind, according as its mood is grave or gay, that the society asked their publication.

"TYNEMOUTH, Northumberland.

———Living or dying, I shall be in spirit with you and your cause. If I can do any thing, however little, for it, while I have life, it shall be done.

* * * * * * * * *

Garrison was quite right, I think, to sit in the gallery at the Convention. I conclude you think so. It has done much, I am persuaded. You will live to see a great enlargement of our scope of usefulness, I trust, but what with the vices of some women and the fears of others, it will be hard work to assert our liberty. I will, however, till I die, and so will you; and so make it easier for some few to follow. * * * * * * *

The information brought out at the Convention, will do good, I have no doubt. But the knowledge we have obtained of the obvious deficiencies of the members, in the very principles they came to advocate, will surely do more.

I send £2, which I have got by my needle for your society—being fond of fancy work, and fit for it in this my invalid state. I feel in my soul the honor of the appointment of delegate. You know that I could not have discharged its duties, even if the others had been admitted. But I beg to assure my constituents, that there is in me no lack of willingness to serve our cause in any capacity.

Your faithful and affectionate
H. MARTINEAU."

———

8th MONTH 4, 1840.

* * * * * Indeed, I am surprised at the readiness of the bigoted to yield to the honest, unflinching assertions of truth; it being, they allow, a question of *men's* rather than of women's rights,—the placing at his side, in important scenes of life, his better and wiser half—the being whose clearer and diviner instincts would enlighten, ennoble and sanctify his counsels, and hasten, with the help of Divine Providence, the renovation of our world.

At the Freemason's Tavern, the clamor against the question grew less and less, and the advocacy louder; there were many, I believe, ashamed of the part they took. I believe they cannot deny the equality of talent as well as worth of their wives, sisters and daughters. These ideas, discussed often among us, are helping the cause. We tell our opponents, in the beginning, that they must take off their grandmother's night caps, and throw them to the "things that love night;" they good naturedly comply, and entertain the subject with a smile. We tell them we are not the same beings as fifty years ago; no longer "sit by the fire and spin," or distil rosemary and lavender for poor neighbors; but appoint visiting committees for them, and sit in Mission and Bible Societies reporting to the men; sitting in their public meetings, and uniting with them in association committees. Then comes the great and mortal conflict. The dreadful monster *slavery* must be grappled with; and who is sent out to do it? Not man—not the stronger vessel—with his nervous and brawny arm, his stentorian voice, the fierceness of his black beard and mustachios, and his "eye like Mars, to threaten and command." What! not the "sons of Thunder Boanergean"—not they! Who, then? Some fierce dagon more horrible still! No! guess again! Ceberus? No! weak, tender, untrained for the work—modest woman! And when she appeals to the men against such unheard of folly and atrocity to the weaker vessel, James Cropper has said, "It is no use talking, Anne; the men are gone to sleep, and it is impossible to rouse them; you must go forth." At another time and place, to the same appeal, THOMAS CLARKSON, our veteran hero, made the same reply. He did, indeed, my dear friends, and thus having been driven into the fore-front of the battle—having, in the labor of collecting and going from house to house for signatures to petitions, had to fight with beasts at Ephesus, who can any longer, in this blaze of our superior experience, dazzling the twilight ken of their sheltering care, dare to omit our names in the muster-roll for the council board? We have a far superior claim to the men,—the claim of our ensanguined battle-field,—the claim of our trophies, our captives; and can they much longer dare to hold up the puny cry of *custom* and dread of ridicule, in their confused jargon and strife of tongues—their darkening of counsel by words without knowledge—while the veterans sit without, in silent contempt of their rhodomontade? Surely, the folly is hastening to an end; it cannot withstand the light of truth. Tacitus relates that the Germans always called the women to their war-counsels, because they had something divine in them; and do not your Indians have their conferences unitedly? The scientific Congresses of France are composed of men and women,—myself being a member, and having addressed them, *a Leige aux Blois*, on the subject of slavery. Our own society invites its men and women in mission and conference; and if we may handle the holy things, is it for our sect, to raise its voice opposing our secular and moral engagements! Forbid it, common sense, and thou, my dear friend, cease not to cry aloud and lift up thy voice like a trumpet; for surely, if Indian women, if German women, if the women of France may hold colloquy with men, the women of England, not less Christian, and not less qualified than they, must, ere long, "what is dark illumine." May the emphatic question be sent across the Atlantic by some strong pen to our exclusives in Broad street—a most inappropriate name; it ought to be the street which is called *strait*. I wish it were practicable that, continuing the subject now begun, the cause of humanity might be extended, so that by the time of a *second* Convention, it would be more deserving the name of a *World's* Convention.

Thy very sincere friend,
ANNE KNIGHT."

———

RESOLUTIONS.

The following resolutions were adopted at the annual meeting, Oct. 14th.

Resolved, That, in view of the mis-statements circulated by Martha V. Ball, respecting the Boston Female Anti-Slavery Society, a copy of the documents of the Society this year issued be transmitted to all its correspondents in England and elsewhere.

Resolved, That we commend the cause of the slave to the consciences of *all*; reminding them of the divine assurance, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Resolved, That we warmly appreciate the devoted services of our dear friend, ABBY KELLEY, to the cause of the slave.

Resolved, That, in making this public expression, we do it, not for her sake,—for we know that a private expression would be more grateful to her feelings,—but because we deem it a duty to be identified with all who are persecuted for the cause's sake.

Resolved, That we hereby assure our members, Ann T. G. Phillips, Abby Southwick, and Emily Winslow, who were present at the London Convention, and who were refused admission to its sittings, that their course in declining to withdraw their claim commands our hearty approval and respect.

Resolved, That William Lloyd Garrison, N. P. Rogers, Charles Lenox Remond, and William Adams, have, in our judgment, most effectually aided the cause of the slave, by their refusal, when in London, "to lower a great principle in deference to a barbarous usage."

Resolved, That we shall despair of the success of the cause from the moment we see its advocates shrink from making innovations on usages which circumscribe their ability to serve it.

Resolved, That expressions of our gratitude be transmitted to our friends in England, who have cheered our past efforts with their sympathy and liberal aid, from our formation as a society to the present time.

Resolved, That copies of this resolution be sent to Elizabeth Pease, of Darlington, Anne Cropper, of Liverpool, Harriet Martineau, Anne Knight, of Chelmsford, Jane Smeal, of Glasgow, Amelia Opie, and George Thompson, and to the societies with which we are in correspondence.

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TREASURER'S ACKNOWLEDGEMENT.

The receipts of the Society since April last are $720, ($500 of which were to sustain the National Anti-Slavery Standard,) as follows:

April—1840. Mrs. Sarah Johnson, annual sub. 50c; Sarah Ann Ball 50c; Anna Snowden 50c; Mary A. Johnson 50c; Clarissa Lawrence 50c; Ruth Copeland $1 50; Harriet Jackson 50c; Sarah B. Brown 50c; Catharine Sargent 50c; Henrietta Sargent 50c; Ruth Soley 50c; Frances Clapp 50c; Caroline F. Williams 50c; Mrs. Henshaw 50c; Sarah Ann Brewer 50c.

May—Ann Reed 50; Mary H. Jackson 50; Sarah Johnson 50c; Anna Cotton, life member, $5; Mrs. Sarah Carter, Northampton, L. M. $5; Lydia Dean, L. M. 5 00; Mrs. Philbrick 10 00; Elizabeth Copeland 50c.

June—Ruth Copeland 50c; Catharine Nichols 1 00; Mary S. Himes L. M. 5; Anna Gardner, Nantucket L. M. 5 00; Charlotte Austin do L. M. 5 00; Maria W. Chapman 13 25; Eliza Lee Follen 2 00; Harriet Bixby, Wrentham 5 00; Anna W. Weston 5 00. H C. Fifield, Weymouth, L. M. 5 00; Eliza F. Meriam 5 00; Henrietta Sargent 5 00; Louisa Sewall 5 00; Mary Young 5 00; Mary Stetson, Charlestown, L. M. 5 00; Catharine Stetson do. L. M. 5 00; Louisa Loring 15 00; Hannah Robie 5 00; Thankful Southwick 15 00; Mary G. Chapman 10 00; Mrs. Oliver Johnson, L. M. 5 00; Mrs. Fisher 3 00; Miss Peterson 5 00; Miss McIntosh 5 00; Mrs. H. Chapman 10 00; Anna Mann 1 00; Miss Allen 1 50; Mrs. Spear, Roxbury, 1 00; Polly I. Emerson 2 00: Mrs. Lucy Bird 1 00; Miss Catharine Parcher 1 00; Sarah F. Stearns 1 00; Mrs. Ainasa Walker 5 00; Mrs. F. M. Robbins 2 50; Mrs. Clarissa Jackson 1 00; Miss H. Sargent 5 00; M. G. Chapman 1 00; Mrs. Scarlett 1 00; Miss Lang 1 00; Mary Hutchinson 1 00; Mrs. Jarvis 50c; E. S. Gray 50c; Mary Parker 50c; Submit Stothill 1 00; Miss Wiley 50c; a friend 1 00; Mrs. Johnson 25c; Mrs. H. G Chapman 25; Henrietta Sargent 25; Miss Stetson 25; Miss Carter 50; E. F. Meriam 25; Mrs. Folsom 25; Mrs. Tyler 50; Mrs. Hartford 25; Mrs. Morton 50; Mary G. Chapman 25; Margaret Fields 50.

ELIZA F. MERIAM, *Treas.*

Boston, Oct. 14, 1840.

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OFFICERS OF THE SOCIETY.

President.—THANKFUL SOUTHWICK.
Vice-President.—MARY ANN W. JOHNSON.
Domestic Cor. Sec.—HENRIETTA SARGENT.
Foreign Cor. Sec.—MARIA WESTON CHAPMAN.
Recording Sec.—SARAH H. SOUTHWICK.
Treasurer.—ELIZA F. MERIAM.
Counsellors.—Mary Himes, Hannah Tufts, Sarah Mann, Margaret Scarlett, Caroline Weston, Mary F. Willey.

COMMUNICATIONS.

Letter from W. O. Duvall.

PORT BYRON, Oct. 13, 1840.

DEAR BROTHER:—When I left you at Springfield, the other day, I did not expect to be at home quite so soon; but here I am, under my own roof once more, surrounded by my wife and little ones, free as the birds of the air, exempt from all fear of the cruel man-stealer, and his instruments of torture. For all this, God be praised. May the time speedily arrive, when every American husband and father may in truth say the same. Wherever I travel, and especially here at home, I find the people *drunk* with the *spirit* of party politics; and, unless I am deceived by appearances, this nation is fast approaching that stage of the disease called "delirium tremens."

I wonder if there is any truth in the saying,—"Whom the gods wish to destroy, they first deprive of reason!" I find men of all ranks in society, from the pampered, time-serving clergy, down to the laborer on the canal, drunken with this political malaria. Believe me, my brother, I find my own little ones singing at the top of their lungs, "Tippecanoe and Tyler too." My venerable, grey-headed sire, who hates slavery so intensely that he could not, last year, give his suffrage for his party candidate for the Assembly, because, forsooth, he would not openly pledge himself in favor of wiping out the last relic of slavery from the statutes of New-York, is now floating with the pro-slavery current, determined to sacrifice truth, duty, and the slave, in support of Harrison and Tyler; the one a slave breeder, the other, the most subservient pro-slavery tool in Christendom! So we go. The great mass, willing dupes to unprincipled, heartless demagogues! Men of sound sense in other matters—men who, in pecuniary affairs, exhibit the utmost shrewdness—men who, in a trade to the amount of a dollar, will fleece you of nine shillings, may be seen gratuitously placing their noses between the fingers of hollow-hearted demagogues, *begging* to be led! This heaven-insulting practice obtains both in *Church* and *State* Well, "for all these things God will bring us to account."

I find the following in the Journal of Commerce of the 10th instant:

"The following paragraph is said to be copied from the Limerick (Me.) Star. The sentiment expressed is a direct sanction of murder:

"*Served him Right.*—Robert Bradford, an old slaveholding farmer near Nashville, was stabbed and instantly killed, on the 16th inst., by one of his slaves. He was preparing at the time to correct him for having left home, *without leave*, the week before. The slave made good his escape."

Now, I agree with the editor of the Journal of Commerce, that the paragraph from the Maine paper contains a "direct sanction of murder." But what has *he* to say to it? I wonder if *David Hale*, that counterfeiter of true Christianity and democracy, entertains any respect for the memory of those men who based a bloody seven-years' war upon the doctrine, that "Resistance to tyrants is obedience to God?" I wonder if this miserable, heartless caterer to a rotten public sentiment, ever saw the "Virginia coat of arms?" If "*liberty and equality*" be not dearer than the heart's warm blood, what means yon granite pile on Bunker's mount? Answer *that*, and think of *this*: "But if ye have respect for persons, ye commit sin, and are convinced of the law, as transgressors."

Ere this reaches you, you will have seen the "*ne plus ultra*" of human degradation, to which the "*godlike*" Daniel has arrived, in his "capping-the-climax" speech at Richmond, Virginia. I heartily rejoice at his position. "From the abundance of the heart, the mouth speaketh." Now, let us see what our brethren, Walker and Bradburn, will say. If they can't see, now, that any support of either of the present parties will bring *deep dishonor* upon the *supporters*, I pity their *perceptions*. Let me say to these hitherto firm and devoted brethren, had it not been for the high and noble attitude assumed by *your own* legislature upon the subject of slavery, "*Daniel*" would never have been required to enter "the lion's den" in the manner he has—"What!" says slavery, "cast our influence for a man who will call about him such men as Daniel Webster, the idol of Massachusetts! Look at her last legislature—nothing more nor less than an anti-slavery convention. Not we—unless their Webster will "cross the border," and pledge himself to us, we'll have nothing to do with Harrison." How happens it, that the "godlike," who has spent a life nearly in the District of Columbia, has never before "crossed the rubicon," and prostituted himself to the slavocracy of this nation? Because, till 1840, "Old Massachusetts,—God bless her," never threw out upon the breeze, *in earnest*, the broad flag of "American freedom." And thus it is, that the "pride of New England" is required to become subservient to the southern tyrant. Thus it is, that our Websters and our Slades are called upon to make such *extra efforts* in behalf of southern slavery. And now I ask our brethren, is this no time to falter? Are you ready to *endorse* the sale of our own New England, by this bloated, office-seeking demagogue? Brethren, what think you Daniel Webster meant, when he uttered these words:—"Spread it abroad upon the wings of the wind, that I, Daniel Webster, here, in front of the Capitol of Virginia, in the month of October, 1840, with your October sun shining full upon me—in the midst of this assembly—before the whole country—and with all the responsibility that attaches to me, or to my name in any way—declare, that there is no power either in Congress or the general government, in the slightest degree to interfere with the institution of domestic slavery!" Now, he meant to say that "Congress nor the general government have power to abolish slavery in the District of Columbia," or he intentionally deceived his audience. If he meant the former, he is a *fool*; if the latter, he is a *knave*; and he is at liberty to choose the character most congenial to his taste. The whole of the matter is this. Daniel Webster is a vain, ambitious office-seeker, and despairing of ever reaching the point to which he aims, with the principles of justice and humanity which once characterized the man, he has basely forsaken his "*first love*," and is now like the plumed *crow*, strutting about in his peacock apparel. He knows that his former *anti-slavery* and *anti-war* principles have made him unpopular, and hence we see him, in 1838, proposing to the Senate, the taking of the "disputed territory" by "force and arms" after the fourth of July! And now, in 1840, for the first time in his life, we find him south of "Mason and Dixon's line," vainly endeavoring to transfer to the slavocracy of the nation, New England—with her Bunker hill, and all her illustrious dead! "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: BUT I FOUND NONE!" May the God of all goodness save us from destruction, is the prayer of

Your friend and brother,
W. O. DUVALL.

P. S. In my letter the other day, relative to the mission of Hiram Wilson in Upper Canada, I omitted what I deem a circumstance of importance. A devoted sister, by the name of Abby S. Chamberlain, from the city of New-York, who is devoting her time and strength to the instruction of the colored poor at St. Catherine's, expressed to me her need of a large "Webster's Dictionary," and her inability to procure one. Upon my return home, I called upon Mr. William Alling, bookseller at Rochester, who, upon my making known to him the circumstances, freely and promptly handed me a copy of the work, worth $4 50. I forget whether friend Alling is an abolitionist or not, but I am of opinion he is not.

I mention this fact, in order that others, "seeing his good works," may "go and do likewise." A little effort of us all would be of vast importance to those suffering *teachers and taught*.

W. O. D.

Tales of Oppression.

No. II.

BY ISAAC T. HOPPER.

In the summer of 1811, a man by the name of T. I. Moses came to Philadelphia, took lodgings in Cherry, near Eighth street, and hired a colored boy, by the name of Peter Reuben Francis Johnson, to wait upon him. After the boy had been with him a few days, he proposed going to Jersey to get cherries, and asked the lad to accompany him, to which he readily assented, and they proceeded together to Market street wharf, and went on board the Newcastle packet-boat. He directed the lad to go into the cabin, and remain there till he was ready to start for Jersey. The boy did so, and after the lapse of perhaps an hour, he became uneasy, and went on deck to see what had become of his master. To his astonishment, he found that the boat had sailed and was then several miles down the river; and before the evening of the next day, they reached the city of Baltimore! There Moses sold the boy to a man by the name of J. Roach. The landlord of the hotel where they put up, observing the child crying, and appearing in great distress, inquired of him the cause of his grief; and upon being informed, immediately sent for Elisha Tyson, whose character for benevolence was well known in Baltimore.—E. T. lost no time, but promptly proceeded to the inn, and upon investigating the circumstances in relation to the lad, became satisfied that he had been kidnapped. He took measures to have him secured, and addressed the following letter to me at Philadelphia.

BALTIMORE, 6 Mo. 27th, 1811.

ISAAC T. HOPPER:

Esteemed Friend—I have taken the liberty to ask thy assistance in detecting a monster of a man, by the name of T. I. Moses, who, it appears, a few days past hired a mulatto boy, by the name of Peter Reuben Francis Johnson, about nine years old, from his mother in your city. She formerly lived with Benjamin Chew as a cook. Her name was formerly Isabella Douglass, but is now Stephens, and at present lives with her mother in Middle Alley, Sixth street, and follows sewing for a livelihood.

Immediately on the fellow's arrival here, he lost no time in selling the boy to one of the dealers in human flesh, for two hundred and fifty dollars. But, fortunately for the boy, he was accidentally secured from being made a slave for life, and is now here safe, of which I wish thee to inform his mother. The fellow has made his escape.

I wish some person or document to be sent on here, sufficient to identify the boy, so that he may return to his mother and friends again.

ELISHA TYSON.

The foregoing letter was laid before the acting committee of the Abolition Society. I was well acquainted with the boy and his mother, and found no difficulty in procuring the necessary documents to identify him and establish his freedom. They were forwarded to Baltimore, and he was liberated and sent to Philadelphia.

In the tenth month following, T. I. Moses made his appearance in Philadelphia, and was soon recognised as the person who had kidnapped P. R. F. Johnson. He was arrested and committed to prison for the offence. A letter was addressed to E. Tyson, requesting him to inform the committee what evidence could be had to prove the sale of the boy by Moses. An answer was received, in which he stated that the boy had been sold to J. Roach, and that he (Roach) was willing to come to Philadelphia and testify to the fact, if his expenses were paid. The committee agreed to pay his expenses; but, as it afterwards appeared, he was an accomplice in the transaction, and did not come to Philadelphia according to his promise. However, testimony sufficient was procured, and Moses was convicted of kidnapping the boy in the same month that he was committed to prison, and the court sentenced him to pay a fine of one hundred pounds to the overseers of the poor, and be imprisoned at hard labor in the Penitentiary in the city of Philadelphia for one year; this being the utmost extent of the punishment prescribed by the law.

Roach was a systematic kidnapper. In the summer of 1812, he decoyed four colored men from Philadelphia to Baltimore, and delivered them to Henry Bruvington, who sold them to a speculator in slaves, for twelve hundred dollars. But before the purchaser paid the money, the men alleging that they were free, Elisha Tyson interfered, and had them taken before Judge Scott. Bruvington and Roach were examined separately, and differed widely in their account respecting the alleged slaves; whereupon the judge committed the colored men to prison for safe keeping until their real situation could be ascertained, and Roach was committed for kidnapping. Thomas Canby of Philadelphia went to Baltimore, and testfied to the freedom of the men, and they were set at liberty. Three of those men belonged to Philadelphia, and one to the State of Delaware. Roach voluntarily offered to turn state's evidence, disclose the whole affair, and give the names of his accomplices; for several persons were concerned in this business; but, by some means, they all escaped and were not arrested.

Take off One.

I observe that some of our cotemporaries are counting up *authorities* in favor of independent political action. The Philanthropist includes the name of Theodore D. Weld in its list. Wm. M. Chace and myself visited Belleville, about two months since, and in the course of conversation, I remarked to Theodore, that "the political scheme would certainly prove a fruitless expenditure of time and strength." He replied, in substance, that "it would be *worse*—that it was most unwise and injurious." I make this statement to correct an error, which Theodore would not do himself. He would think it trifling about a mere matter of moonshine.

J. S. GIBBONS.

Letter from Thomas Earle.

To the Editor of the Anti-Slavery Standard:

In answer to an inquiry in your columns as to my sentiments on the subject of compensation for slaves, I send you the following resolutions, offered by me to the Philadelphia County Society, which you may find published in the Pennsylvania Freeman of July 9th, 1840.

Resolved, That the slaveholders have no just claim to compensation from the slaves, nor from those who have not participated in slaveholding.

Resolved, That in case of compulsory abolition by law, those who have been alike participants in the wrong, ought to participate equitably in the sacrifices and advantages consequent upon doing justice; not as a compensation for emancipation, but as an act of justice between citizens agreeing on a new organization of society.

At a time more suitable for calm investigation, I may give you a more detailed explanation.

I will now notice another matter. I have seen in your paper, intimations that independent nominations have been made or planned with a view to aid or overthrow one of the prominent political parties. I know not a single individual in the United States whom I suspect of having been engaged in making or supporting such nominations for the above-named purpose. Moreover, if I were convinced that any were actuated by such motives, I should draw precisely the contrary conclusions from those which appear to have been drawn in the articles alluded to. In other words, I should suppose, that if the main object were to injure the Whig party, those who had that object in view would prefer to select their candidates from that party rather than from the other; more especially, if the effect were intended to be produced at the approaching election.

Yours, very respectfully,
THOMAS EARLE.

Philadelphia, October 19, 1840.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, OCTOBER 29, 1840.

The Civil War.

The *organized* hostility displayed amid the anti-slavery ranks is hardly entitled to this name. It deserves rather the name of conspiracy and treason. The leaders in it have disturbed the anti-slavery camp, to gratify personal pique, or to maintain paramount sect or party. We have been exceedingly reluctant to attribute to them a distinct, positive, and *knowing* hostility to the anti-slavery cause, they once so ardently espoused, and so honorably advocated. We have been disposed to attribute their movements to the one misstep of secession. They took a false position, and, to maintain it, they must take false steps throughout. But whatever the *intent* of our seceding brethren, secession will lead them far wide of the anti-slavery straight and narrow path, and in the end they will cease from attempting to walk in it, with chagrin and disgust. Pride makes it almost impossible for men to repent. O there is nothing so unnatural and uncongenial as repentance, confession and reform. They are sweet and salutary when boldly undergone, but look like the waters of death before they are tasted. We tremble to think of the position of our new organized brethren, from which there is no escape, but by running the *Straits of Repentance*.

And what is this secession, which is so madly prosecuted, and which leads our new organized brethren to persecute the poor, old anti-slavery enterprise, even unto strange cities beyond the water! What is it and its occasion?—Why, certain men, who were "leading abolitionists," could not labor side by side with the pioneer of the movement, because he would *keep* it an unpopular and disreputable movement, in the eyes of the world. GARRISON is the occasion of the secession. He will not content himself with the one heresy of immediate emancipation; but must be ever and anon broaching others. The community had become familiarized somewhat with that, and were ceasing to mob it; and it was even growing respectable, when lo! he proclaims other heresies, and throws back the cause upon the contempt of the "*judicious*" community. Not that he mingles any of his *new* heresies with the *old* one, which the seceders had embraced, but *community* does. They identify the new heresies with anti-slavery, and the anti-slavery cause with Garrison. And we cannot keep them separate in the public mind. This is equivalent to Garrison's identifying them, and, in short, he *does* identify them, and is guilty of the offence in the estimation of community. The seceders admonished him of these things, and enjoined upon him the necessity of his remaining "of one idea," that they might respectably and speedily carry on the movement to a triumph. He gave no heed to their admonitions, but accused them of unfaithfulness to the cause. They preferred seceding to undertaking their defence, and so they new organized; and the land and all christendom is disturbed with the secession.

What are the complaints? Why, "Garrison encumbers the cause with extraneous topics." Allowing that he does, who has a right to secede for that? Can't the anti-slavery cause be vindicated because Garrison encumbers it? Suppose he does encumber it, could not all these seceders *disencumber* it? Is Garrison old anti-slavery, that they should secede from it, on *his* account? But, Garrison don't encumber it. We defy all new organization to show that he does, *or that he is willing they should*. But "the Liberator discusses extraneous topics." What then! The Liberator is not an anti-slavery organ. It is Garrison's own free paper. If it be not a true anti-slavery paper, among other things, let it be discountenanced by abolitionists. But if it were a very sink of heresies, it does not in the least warrant new organizing the Anti-Slavery Society. But, Garrison makes it a commanding and influential paper.—Strip him of his talents, then; but don't new organize our anti-slavery movement. The Liberator is not *exclusively* devoted to the abolition of southern slavery. Yet it has more anti-slavery effect than all our abolition periodicals put together. The field around it is the best abolitionized of all the land. There is no anti-slavery camp like old Massachusetts. The Standard most morially alarming, of all others, to the slaveholder's eye, floats over Boston—not from the dome of the State House, but the flag-staff that shoots from the recesses of Cornhill—from "No. 25"—the ever-to-be remembered head-quarters of the great anti-slavery movement of the age. That humble spot, with all its *extraneosities*, is the grand centre of alarm to Slavery and Pro-slavery, and the Liberator is its ensign, and over it rests the North Star of hope to the reviving bondsman!

"But, Garrison does not hold there is a Christian Sabbath." He holds nothing about it, one way or the other, *as an abolitionist*; nor has any one a right to, pro or con. The Christianity of a Sabbath is not to be denied or maintained, in the *Anti-Slavery Society*, any more than the divinity of circumcision. That is not the purpose or business of the Society. It is an extraneous question, and *as extraneous* to argue one side of it as the other. In the Liberator, however, it may be argued, in all good faith, on both sides.—But, "Garrison is a woman's rights man," and that is "extraneous;" and besides, St. Paul don't hold with him. Whether Paul holds with him or not, or how he holds, or how any body holds on that subject, is extraneous. It is as extraneous to hold that woman has *no* rights, as to hold the contrary. Gentlemen forget that. They think that only one side of these questions is extraneous. The *other* side is quite intrinsic, and they may make the anti-slavery platform the theatre of maintaining the *right* side of every known question. It is *one* side of a topic that is extraneous, viz. the wrong side. Now we humbly say, that the general question of woman's rights is not admissible to anti-slavery decision or discussion. The right of woman in an *anti-slavery meeting* is pertinent anti-slavery matter, and whoever questions her equal right there, ought to be met there and put down. Usage, nor sectarian interpretations of Paul have any right to creep into our economy. And it would be odd enough to see professed abolitionists practising usurpation in an anti-slavery meeting. What do they demand of the slaveholder, but freedom to the slave, on the principle of mankind's universal, equal right to freedom? And shall they trample on that principle, while they are *urging* it?

But, "Garrison is a no-human government man." He is not an *anti-slavery* no-human government man, nor have the advocates of the human right of government any right to be such, *as abolitionists*. They may battle for and against the divine right of kings and presidents elsewhere, as much as they please, and it won't touch them as abolitionists. The seceders *do* raise the question, and sift it into their abolitionism, and in New Hampshire have made it part of their abolition confession of faith. They have incorporated it into their Constitution, after having seceded from the old Society, who did *not* entertain the question, under pretext that it *did*. A member of the New Hampshire Abolition Society must not only subscribe to immediate emancipation, but to the *duty of being a politician!*

But, Garrison is a non-resistant—an enemy to the Church and ministry, and to all society; and, in short, is an extraneous, "sifting," infidel, besides having "ulterior aims."—The anti-slavery society is answerable for none of these things, if they were ever so true; and they would be no good cause of secession—and they are not the cause of it. Men have seceded; some from love of sect, some from love of party, some from love of clerical "influence," some from personal revenge, because their motives were detected and exposed, and some because they could neither manage Garrison nor anti-slavery, while they were associated with him. "They can't work with Garrison." They will work with each other, however they may differ, and they do differ on all these topics. They will not secede from each other, but they "can't work with Garrison." They are some for third party, and some not; some for assigning woman her sphere—giving her a negro pew in the great human family place of worship—a Liberia, "where she can rise sky-high;" others say they allow her to fix her own sphere. They differ about all these causes of secession, yet they secede *together*, and remain *together—for the present*.

And to give pretext to it, and furnish new organization with a distinctive object, a portion of them have gone and made an incidental, if not unlawful means of anti-slavery action, it chief means, and even *end*. They have constructed an anti-slavery political party. They have turned, so far as they are concerned, our magnificent, *moral movement* into a ludicrous political pageant and knight-errantry, and mounted poor Birney on to the leanest of all crow-inviting Rosinantes—the Presidency of the United States, and he is riding it over England, and was led, thus mounted, on to the platform of Exeter Hall. He was introduced there as candidate for the Presidency of the United States! Now, we *respect* brother Birney very highly, but when he rides that hobby-horse, we can't consent that he do it at the expense of our cause; and we wonder at Thomas Earle's consenting to ride the Vice Presidency. We will not mention the rider who is irresistibly brought to mind, in the crusades of the celebrated Quixotte, by the idea of an anti-slavery candidate for the Vice Presidency. Friend Earle, we understand, rides as a Democrat, and not as an abolitionist. He should say so, then. They should proclaim him the *Democratic* candidate.

Old organized anti-slavery goes ahead to its great object. It stops only long enough to clear its way. It must have a way, and whatever impedes it must be abated and removed. Let it not be accused of turning aside to attack this, that, and the other, when it is only clearing the road. The abolition of slavery is the object—anti-slavery truth the means, "scattered" in "live coals on the nation's naked heart"—our agents, all who will work, and as they choose to work. If sect oppose us, we must assail it. If it persist in obstructing us, its blood be on its own head.—It must perish. If party put itself in the way, the slave must be freed, though at the expense of party. If Church oppose, we say the same. Liberty *with* Church organizations, if we can—but Liberty *without* them, if we must.—Truth is mighty, and must prevail. We seek, *in good faith*, the abolition of slavery. We have no concealment, and we can have no compromise. Who will oppose our movement!

Transfer of the Emancipator.

MR. EDITOR:—When I sent you my note of 2d inst., I did not suppose I should have occasion to write you again; but since, in your remarks accompanying my note, you still give a false impression of the conduct of Mr. Birney and the old Executive Committee, in regard to the transfer of the Emancipator, the appropriations, &c.; and as we have undertaken to enlighten the anti-slavery public in regard to this matter, I think that perhaps one more note of explanations may not be amiss. When I stated to you that the "N. Y. C. A. S. Society," and the "Ladies N. Y. C. A. S. Society," furnished the money to pay Mr. Birney's expenses to England, I supposed that $500 was all he had or wanted. It appears, however, that the Committee of the "American Society" did vote an appropriation of $300 to help defray his expenses

made to individual members of your Committee, one of whom replied, "*we can't do better*"; whether he meant that they could make more *party capital* out of it as it was, or, that they could make a better investment of their money, I leave others to judge.

Now if possession of the property which the late Committee put into the hands of trustees to secure the payment of the debts of the Society, is what you want, why not come forward and pay the debts and take it? But if you do not want it, then I beseech you, in behalf of the poor slave, to cease charging the old Committee with unfairly putting the property out of the reach of the old Society. For a full, and, I should suppose, satisfactory account of the reasons for transferring the Emancipator, see Mr. Leavitt's statement in that paper of August 13, 1840.

Now, I would respectfully and earnestly ask, if we cannot better serve the cause of bleeding humanity, than by circulating misrepresentations about our brethren!

Yours for the slave,
LYMAN W. GILBERT.

REPLY TO THE ABOVE.

We do not perceive that our former article, to which Mr. Gilbert refers, is at all invalidated by his present communication. It is certain, that an appropriation of eight hundred dollars was voted to defray the expenses of the delegation to London; that three hundred dollars of that sum was for the use of Mr. Birney; and that, immediately thereafter, the Emancipator was transferred, on the ground that the committee were unable to provide means for its continuance. Mr. Gilbert complains that we charge the committee with *insincerity*, by a statement of this kind!—Be it so. The fact exists, and we simply state it. He affirms that the treasury of the Society was exhausted at the time of the transfer, and that all efforts to replenish it had failed; but he hinges on a mere *verbalism*. The *resources* of the Society were not destroyed, and we do affirm that Mr. Birney exposed himself to well deserved censure, in consenting that those resources should be taxed to an amount that was sufficient to sustain the Emancipator, and in the next breath voting the Emancipator into the hands of an enemy, on the ground that there were no means left to keep it alive! This fact is substantiated, beyond dispute, by the documentary evidence exhibited in our former article. It is not material to the issue, whether money has yet been realized from the appropriation, or not. The Executive Committee believed at the time, that it *could* be realized, but they had ultra purposes to achieve, of which we are willing to believe Mr. Gilbert knows nothing, as he was not privy to their councils. He asserts that the property of the Society was pledged only to secure the payment of its debts. We have not affirmed to the contrary. He will see by a reference to our statement on this point, that the appropriation to Mr. Birney *became one of the debts of the Society*, and that a special pledge of the property was made to meet it.

The remainder of Mr. Gilbert's communication has no direct relevancy to the subject of controversy, and we shall answer it at our leisure.

Right and Wrong in the Anti-Slavery Societies.

It would be altogether superfluous for us to invite an attentive perusal of the Report of the Boston Female Anti-Slavery Society, which justly occupies a large portion of this week's Standard. Every body,—enemies no less than friends,—will read it with avidity. It is from the luminous and eloquent pen of MARIA W. CHAPMAN, and we shall not presume to attempt any eulogy of its contents beyond the simple statement of this fact. Although the Society which puts it forth is a *local* one, the Report is as broad and universal in its bearings as humanity itself. Any apology for publishing it would be regarded by our readers as little short of an insult to their understandings and hearts. But, if an apology could be tolerated, it might be found in the fact, that the Boston Female Anti-Slavery Society, by the prompt contribution of five hundred dollars, to the parent treasury, has furnished aid to the cause, without which the Executive Committee could not have kept our National Standard floating in the breeze. Their Report, however, is a still more valuable contribution, because its sterling truths, and its bold and cheerful tone, will inspire our ranks with fresh zeal and courage, and warm into more vigorous life the hearts by whose generous promptings alone our exhausted treasury can be filled. In contrast with the free and life-giving spirit which pervades this document, how cold, and narrow, and shrivelled does new organization appear! If our Tappans, our Leavitt, our Stanton, our Goodell, our Whittier, our Welds, and our Grimke, that *were* and *are not*, have remaining within them one spark of that fire which once warmed their bosoms, this Report will not fail to produce a genuine anti-slavery conflagration, that will drive from the remotest corner of their hearts that foul spirit of sectarianism and intolerance, which led them to secede from our noble platform.

Dr. Follen.—Correction.

John G. Whittier, in the Massachusetts Abolitionist of the 15th instant, speaking of the third party scheme, refers to Dr. Follen in the following terms:

"The voice of our beloved Follen, whose precious memory still speaks to the friends whom he loved, in the simple language of his pure thoughts and generous anticipations, I seem to hear, encouraging the friends of pure political action, *who have at length adopted the very course which he recommended three years ago.*"

This, we believe, is a mistake. Dr. Follen, we are confident, never used any language which can be fairly construed to sanction the third party. We are confirmed in this opinion by the fact, that when the formation of such a party was proposed, he expressed himself decidedly opposed to the measure, and signed an address of the Massachusetts Board, in which it was strongly condemned as impolitic, unwise, and a violation of the oft-repeated pledges of abolitionists. The friends of this new scheme should be careful how they speak of the dead.

NORTHERN RIGHTS.—Arnold Buffum, well known as the first President of the New-England Anti-Slavery Society, and who has been lecturing on slavery at the West for more than a year, has issued a Prospectus for a weekly paper, entitled, "Northern Rights," to be published in Wayne county, Indiana. Slavery will be the most prominent, though not the exclusive topic of discussion in its columns. Friend Buffum is an able writer, and a man of great energy and perseverance; but, as so many anti-slavery papers are already in existence, and some of them—perhaps we might say all—are suffering for want of patronage, we confess that it gives us but little pleasure to know that another is to be added to the number. There may be local reasons, however, which warrant the step. At any rate, we shall not be sorry, if our fears of its ultimate failure are disappointed. The proposals for the "Northern Rights" are a cheering token of the progress of the cause at the West. The first number will be issued on the first of December. Terms—two dollars per annum. Address the editor at Richmond, Indiana.

TALE OF PINDA.—The story of this fugitive from southern bondage, so touchingly and beautifully told by Mrs. Chapman, and which will be found on the last page of this paper, is worth more than all the works of fiction which literary dandies and butterflies have ever produced. Some would-be delicate and refined persons will, probably, think it exceedingly vulgar, and altogether beneath their notice, because IT IS TRUE. There are those, however, whose hearts will be cheered and warmed by its thrilling incidents, and who will bless the Providence by whose favor Abraham and Pinda are now enjoying the sweets of liberty.

We are happy to state, that an edition of this story, in pamphlet form, will be issued at the Anti-Slavery Office, 143 Nassau street, in a few days. It will no doubt have a wide circulation.

VERMONT.—We have just seen our brother C. C. Burleigh, who is on his homeward flight from the Green mountains, where he has been to attend the special meeting of the Vermont Anti-Slavery Society. He speaks in very cheering terms of his reception among the abolitionists of that State. He lectured at Montpelier six times, to large audiences, besides addressing a committee of the Legislature.

MASSACHUSETTS FAIR.—By a notice in another column, it will be seen that the Massachusetts Anti-Slavery Fair is to be held on Christmas week.

Rev. Peter Williams.

We announced the death of this worthy man last week. His funeral was attended by a large concourse of people, of all complexions, among whom were many clergymen of his own and other denominations.* The sermon was preached by Bishop Onderdonk. We copy the following notice of our deceased brother from the Colored American.

Mr. Williams was a native of this city, and had almost grown up with it, and with the people of the city. He was universally known among our people, and as universally beloved. He had collected together, with few, or almost none to commence with, a large church and congregation, in whose affections and love he eminently occupied the place of an amiable, pious, and faithful pastor, and whose loss among them will be lamented and mourned over, as much as the loss of any faithful pastor, from any affectionate people; and the place also which he has occupied for twenty years,* cannot, in the nature of things, very soon be made up to them.

Mr. Williams was not only devoted to the interests of the church over which he was placed as rector, but he had deeply at heart the interests of our whole people. Had he not been devoted to their interests, naturally inclined as he was to retirement, he would not have been found associated, as we find him, with so many operations for the improvement and welfare of our people.

The following paragraph, from a sermon preached by Mr. Williams many years since, upon colonization, develops his views in reference to the rights of our people. The sentiment is cutting, but the spirit, peculiar to him, is kind. In full faith in them, in spirit and letter, he subsequently lived, and unchanged in his views, he died.

"We are natives of this country; we ask only to be treated *as well* as foreigners. Not a few of our fathers suffered and bled to purchase its independence; we ask only to be treated *as well* as those who fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we ask only to share equal privileges with those who come from distant lands to enjoy the fruits of our labor."

Mr. Williams had been engaged, since his return from England, in efforts to effect, permanently, the establishment of a *high school*, in connection with his church, for the benefit, especially, of the children of his church, but which should be accessible, also, to children of other denominations who might wish to avail themselves of its benefits.

It was not until very recently, that he saw his efforts for this object brought to so successful an issue, as to warrant him to expect, that when the monetary affairs of our country should improve, his object would be accomplished.

* It is a striking coincidence, that just twenty years from the day of the same month in which he was set apart as a holy minister, his corpse was placed before the same altar, and over which the funeral service was performed. The funeral procession was really imposing, and the vast concourse that crowded in and about the church where his remains were taken, showed that Mr. Williams was loved and esteemed by every class among us.

COLOREPHOBIA IN THE CHURCH.—A correspondent of the Colored American, in Gardiner, Me., presents a melancholy example of the prejudice against color which prevails so extensively among nearly every religious denomination in our country. It appears that the Methodists in Gardiner have built a new meeting-house during the present year. To effect this object, an association was formed; and the correspondent alluded to, being a colored man, a native of the place, and a member of the church, was invited to join. He states that he advanced as much money as any one of the association, and that every thing went on pleasantly until the house was completed. The remainder of the account we give in his own words:

"Feeling more for the house than the God to whom they were about to consecrate it, some very sensitive souls concluded that I ought not to bid for the choice of a pew, as it might injure the sale of others. This idea the association thought a good one; accordingly, the day preceding the sale, a meeting of the society was called, and it was agreed that I should have the privilege of selecting from five pews on either side of the wall, commencing at the door. As I was a temporary resident of a neighboring town, and had not then arrived at home, they appointed one of their number a committee to inform me of their decision. The next morning, at the time and place of sale, he did very plainly and candidly do it. The reason he gave why they wished me to abide by their decision was, that I was a young man, and they did not know as I should always be there to occupy it, and if I was not, some persons of color would, and they did not think it best to have a promiscuously mixed congregation of white and colored; at any rate they were not willing that I should have a pew, except where they had prescribed for me, although, said he, we have nothing against you personally; yet, by their proceedings, I inferred that pride and prejudice against the man of color had filled their hearts.—Now, sir, there are but two families of color in the district, and their occupation is that of our first parents, tilling the soil from which they were taken; the farms they occupy are their own, and in the cultivation of them they will bear comparison with any in the district. Their buildings bespeak comfort, ease, and plenty; their families, notwithstanding the disadvantages they labor under, are inferior to none in the district, and a part of each are members of the church for whom Christ died. And it was for fear that worthy members of society should enjoy the benefits of the house of God, that I was prohibited equal terms in the purchase of a seat, where an impartial God is the only true judge, and who is no respecter of persons. After the sale had closed, I requested the money which I had advanced them, which they raised and paid me.

Can that be a Christian church, which thus proscribes a brother on account of complexion? Is the religion of such a church that which is so strenuously insisted on by the apostle James, as an indispensable pre-requisite of the divine favor?

QUITE NATURAL.—The renowned Robert J. Breckinridge, the chagrined and discomfited opponent of George Thompson, is laboring to throw contempt and suspicion upon the glorious temperance reformation in Ireland; all because Father Mathew is a Catholic. Pretty business, indeed, for a Protestant, to be scolding because the Catholics are emancipating themselves from the thraldom of drunkenness! We subjoin a paragraph from Mr Breckinridge's Magazine:

FATHER MATHEW'S Temperance operations in Ireland have made a great stir, both in the old and new world. And the *faithful*, in this country, are beginning to understand the operation, and act accordingly. We have seen through the affair from the beginning; and were sometimes amused and sometimes pained at the gullibility of the temperance operators in both hemispheres. There is a certain madness in all bigotry. The abolitionists have been foolish enough to court the papists, for a long time past; and the tectotallers are now at it. They and all others who go shares with the whore of Babylon, will get for their share, contempt and shame. By the best and most recent information, Father Mathews' accounts stand thus: three millions have taken the pledge; at a shilling each for a medal, or button, that cost a penny a dozen; sixpence for a certificate of membership; sixpence for a ribbon, as a badge; and a pledge of a penny a week, during life, for masses. Total, in our currency, for the three millions—$1,500,000, cash in hand; and $3,000,000 per annum, continually. All this for the spread of popery. To which superadd the physical force created, by the organization of papism throughout Great Britain, under the name of temperance!! In this country the charges are fifty cents in hand, on joining; and a cent a week afterwards. Certainly it is a good thing, for the deluded victims of priestcraft to *stay sober*; but whether it be good in Protestants to approve an outrage, at once so gross and so dangerous, is another question.

There is no doubt another side to this story about the sum received by Father Mathew for medals. We give no credit whatever to the insinuation that he is making money by his labors. But suppose it were true, would Mr. Breckinridge prefer that the money should be spent for rum, rather than for a useful memento of deliverance from its blighting effects? Behold in this an evidence of the strong sympathy between sectarian bigotry and the spirit of slavery! The idea that "priestcraft" is at the bottom of a reform like that which is now blessing the people of Ireland, is really quite amusing! It could have originated only with a "priest."

FREEWILL BAPTISTS.—We have just received the Seventh Annual Report of the Freewill Baptist Foreign Missionary Society. We are pleased to find in it the following resolutions of the Executive committee of the Society, from which it will be seen that the Freewill Baptist denomination stands on high and noble ground in relation to fellowship with slaveholders.

Resolved, That our God, explicitly declaring that he hates robbery for offering, this Board will not receive into that branch of his Treasury connected with the Society which they represent as its Executive organ, any donation or bequest, known to this Board to be the 'price of the souls of men'—that this Board will not receive any donation or bequest from any unrepented slaveholder or trafficker in the souls and bodies of mankind.

Resolved, That this Board do hereby recommend to the Society of which it is the Executive organ, to insert in its Constitution at its next annual meeting an additional article or an amendment, which shall exclude from its membership any person holding a fellow creature in slavery, and closing its Treasury against any receipts from any person who is an unrepented holder of a human being as a slave, or trafficker in the flesh and blood and souls of mankind.

The London Conference.

The following letters,—the first from an officer of the British crown, and the second from the Governor of New-Jersey,—addressed to Thomas Clarkson, acknowledging the receipt of communications respecting the London Convention, we copy from the British Anti-Slavery Reporter.—That of Governor Pennington is very respectful in its tone, but his allusion to "the security and peace of the Union" as an obstacle to the immediate abolition of slavery, shows, conclusively, that his mind is in a very unenlightened state on the great question of the age. It is something, however, to get even *such* a letter under "the broad seal" of New-Jersey. We commend it to the special notice of his Excellency's Whig allies at the South.

FOREIGN OFFICE, August 22nd, 1840.

SIR—I am directed by Viscount Palmerston to acknowledge the receipt of a letter and of a memorial signed by you, the letter requesting the intercession of Her Majesty's Government with the Sultan, for putting down the slave-trade, and for abolishing slavery in the Turkish dominions, and the memorial requesting his lordship would instruct the functionaries in the service of Her Majesty's Government, not to hold slaves, nor to hire them directly or indirectly.

I am directed by Viscount Palmerston to state to you, that Her Majesty's Government concur in the benevolent views of the general anti-slavery convention, as expressed in those papers, and will be glad to assist, as far as they have the means of doing so, in carrying out those views into practice.

I am, Sir, your most obedient servant,
LEVESON.

Thomas Clarkson, Esq.

NEWARK, New-Jersey, July 30th, 1840.

SIR—I acknowledge with great pleasure the receipt of your communication in behalf of the convention held in London on the 12th ult., on the subject of the abolition of slavery and the slave-trade. Impressed as I am with the importance and the truth of the principles and views therein expressed, it is my earnest desire that this country may, at the earliest day in her power consistent with security and the peace of the Union, join hand in hand with the humane on the other side of the water, in washing out the stain upon her national character. The means to be used as proposed by your convention, are of a "moral, religious, and pacific character," and it is by these means alone, I am satisfied, this great object can be obtained. New-Jersey, by an act passed the 24th of February, 1810, has defined her policy. By that act every child born of a slave within the state, since the 4th of July, 1804, or which shall thereafter be born, is declared to be *free*, but to remain in the character of an apprentice in the service of the master, if a male, until twenty-five years of age, and if a female, until the age of twenty-one years. Under the operation of this law, slavery has become almost extinct with us, and I am happy to say, that so far as my observation extends, the condition of servitude is of the most mitigated and indulgent form.

Thanking you for your kindness in communicating the proceedings of the convention,

I remain your very obedient servant,
WILLIAM PENNINGTON,
Governor of New-Jersey.

Thomas Clarkson, Esq.

Daniel Webster.

Among the truckling party vassals of the day, Mr. Webster has now earned a destestible pre-eminence. Look at the following extracts from his speech at Richmond, Va., and then say whether you will aid by your vote to place in power a party which demands such subserviency to the slave power.

"I ought, my friends, here, to advert to what has appeared in all the papers of the administration party in relation to my visit to Virginia. It is the cry that the State governments will not be safe if you admit northern men to have any considerable share in the councils of the general government. I have often, and I have always, where I had an opportunity, talked about this matter, and those domestic institutions of the South to which it is intended to refer. Years ago, I uttered my sentiments in regard to slavery, and I hold to the same opinions up to this hour. I then said that it was against all pretence that Congress had the right to interfere in the question of slavery in the South. [cheers.]

"These are also the sentiments which I have since uttered, in Worcester, in my own State, in July last. [cheers.]

"I now ask my friends here to read a published speech of mine upon this subject, which I delivered in my place in the Senate, in January, 1830. I have nothing to add to what I then said on the subject, nor have I any thing to take back from all that has been said by me on the subject. [cheers.] But I have one word to say to you, my friends, upon this important topic; and it is to repeat my desire that you will read what I have before spoken, and that you will remember what I now say, that *I hold, by the Constitution of the United States, that Congress is absolutely precluded from interfering in any manner, directly or indirectly, with the institution of slavery, or with any other state institution.* [Loud cheers, and cries of "say that again."]

"Well, I will say it again, and I wish you to remember what I say. I will repeat it—and I wish you to tell it wherever you go—spread it abroad upon the wings of the wind, that Daniel Webster, here, in front of the capitol of Virginia—in the month of October, 1840—with your October sun shining full upon me—in the midst of this assembly—before the whole country—and with all the responsibility that attaches to me—or to my name in any way—declare that *there is no power either in Congress or the General Government, in the slightest degree, to interfere with the institution of domestic slavery!* [Tremendous cheering, and cries of 'that's two thousand votes for Harrison.']

"And now, my friends, let me ask you as a favor, to read the extract from my speech; to which I have referred, and which I shall cause to be published in one of the papers before this city.—And carry it home with you and show it to your friends and neighbors wherever you go. [Cheers, and cries of 'we will.']

"And let this be the only answer you will deign to give to the question which has been asked, 'shall Mr. Webster, the abolitionist, profane the soil of Virginia?'" [Cheers, and cries of "welcome, welcome."]

AMISTAD AFRICANS.—We insert this week the appeal of Messrs. Jocelyn, Leavitt and Tappan, for funds to aid in the defence and instruction of the Africans of the Amistad, although the gentlemen of the committee have not thought it worth while to solicit its publication in our columns. No slight of this kind, however, can diminish our interest in the welfare of the prisoners, and our desire that all the money that is needed for them may be promptly furnished.

NOTICES.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. JOCELYN,
JOSHUA LEAVITT,
LEWIS TAPPAN,
} *Committee.*

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during CHRISTMAS WEEK, and to spare no exertions to make it a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or 4, High street. If the friends would reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that *no where* could a more exquisite or reasonable selection be made than from the tables of the MASSACHUSETTS ANTI-SLAVERY FAIR. Beautiful and rare articles of the usefully ornamental style, (many siyles never before imported,) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,
MARIA W. CHAPMAN.

Boston, Oct. 23, 1840.

GENERAL INTELLIGENCE.

Temperance Reform in Ireland.—The following is from the Dublin Freeman's Journal of Sept. 26, received by the President.

BOYLE, Sept. 20th, 1840.

The Apostle of Temperance arrived in this town at eight o'clock on the evening of yesterday. On the following day, being Sunday, he proceeded to preach a charity sermon in the chapel, in aid of the funds for enlarging the parochial schools of this parish. It was surprising to behold the numbers of vehicles pouring in from all parts of the adjacent country, and what a spectacle to witness the processional bodies of teetotallers, every individual most respectably dressed, entering the town at intervals, without either banners or ribbands, to receive the blessing of him whom the Lord has enriched with the grace of regenerating our unfortunate population, and rescuing them from the degrading habits consequent on intemperance. It was indeed a most gratifying scene to behold the immense concourse of people assembled, so early as twelve o'clock this morning, presenting themselves before the shrine of morality, renouncing forever the accursed habits of whiskey drinking, and all other intoxicating draughts, and promising before the ordained minister of Heaven henceforth to live as men and as Christians, resolving to be no longer enslaved by drunkenness. I need not mention the splendid reception which greeted the great Apostle on his entering this town. It is needless to describe the joy manifested in the countenances of the immense mass of human beings of all classes, rich and poor, young and old, Protestant as well as Catholic, as the great instrument of God's appointment passed through the streets of this town to and from the chapel, and from the Crecent, the place where the pledge was administered. Let it suffice to observe, that the greatest order and regularity were kept by a temporary and special police of 500 respectable inhabitants, raised for that purpose by the unanimous consent of the committee; and, thanks to their exertions, no accident whatsoever occurred, though an area was covered with human beings to the amount of countless thousands of souls. The dimensions of the platform were four feet high, and 24 feet long by 16 wide; on the top was a rich canopy lined with scarlet moreen.

The Apostolic preacher ascended the alter. His text was from the Holy Gospel according to St. John. chap. 7, verse 5. "Whence shall we find bread, that these may eat?"—The discourse was replete with eloquence, Christian charity, and divine truth. It was such as could not fail to bring conviction home to the heart of the most obdurate auditor. His observations frequently drew tears from many of his enlightened hearers. The sermon was well attended by the clergymen of the surrounding parishes. On the gallery we noticed the most wealthy portion of respectable Protestants, Presbyterians, and Dissenters, forming part of the congregation.

The proceeds of the sermon amounted, as well as I could learn, to 70*l*. The great Apostle then proceeded to the Crecent to administer the temperance pledge, when four Roman Cathotic clergymen received the pledge of total abstinence, and were complimented with silver medals by the Apostle. Thirty thousand postulants enrolled themselves under the standard of total abstinence, from three o'clock today till seven in the evening.

Father Matheiw.—You will be pleased to learn that Father Mathew continues busily engaged in extending the temperance reformation in Ireland. Our last advices from Dublin mention that he was all day under the piazzas of the custom-house, employed in administering the *teetotal temperance pledge* to such as offered themselves. The crowds were fully as great as at his former visit—as numbers on the present occasion attend to renew or strengthen their pledge or promise. Father Mathew lately stated, at Johnstoun, while addressing a multitude, that the numbers now enrolled in his society amounted to two millions and a half! The effect of his labors is already seen in the diminution of crime among the ignorant classes, and the breaking up of the whiskey distilleries. A large manufacturer of whiskey, Mr. Cormac of Kilkenny, was lately reduced to bankruptcy, by the spread of temperance. It is not long since he expended £20,000 upon his works. The whiskey trade is at an end.—*Boston Mer. Jour.*

The Boundary Question.—BANGOR, *October* 21, 1840. Two of the young men who accompanied the Boundary Commissioners, have arrived in this city. I am informed that the whole ground has been carefully examined, and that the Commissioners are on their return. Their report will probably come to us by the way of Washington; and until we can get it, we must put up with such information as may casually fall from those connected with the expedition.

I am informed that there is not a doubt upon the minds of the Commissioners, that the line claimed by the Americans is the true line; and that no person who makes the examination with the intention of ascertaining the truth can arrive at any other conclusion.—*Boston Mer. Journal.*

Swiss Honesty.—A traveller relates that in a town in Switzerland, it is customary for those who have found any thing lost, even money, to affix it to a large crucifix in the church yard; and that there is not an example on record of an article being taken away except by the rightful owner.

A Gloomy Prospect.—The following extract from a letter written to the editor of the Army and Navy Chronicle, by an officer in the service in Florida, presents a sufficiently gloomy picture of the state of things in that devoted territory. If but half its statements and predictions are true, what an enterprise of utter madness is this same Florida war!—To what purpose has been this lavish waste of treasure and of human life; the harassing marches, the midnight alarms, the toils and hardships and perils, the burnings and massacres which have composed the materials of that page in our country's history! To what purpose has our national faith been violated; our national honor disgraced, and our prowess laughed to scorn for years by a handful of savages, if after all, the victory is still so far from being attained—if its attainment is to cost yet so much—and if even, when won, it is to require us with such results?

Florida War.—An officer engaged in the service in Florida writes to the editor of the Army and Navy Chronicle:

"I verily believe that this war cannot be ended without at least 100,000 men in the field at once; and not then, without the most vigilant guard on the coast with armed steamers; for even were the Indians all gone, white men, especially Spaniards from the Islands, would continually plunge into the woods, paint and dress as Indians, and plunder and kill. Should the war ever be ended, Florida will be a scene of arson, pillage and murder, for ten years after, unless it be put under martial law, and no white or black be allowed to go into the interior without a passport from some competent authority."

Suicide of a Member of Congress.—On Saturday evening last, the Hon. William S. Ramsay, of Carlisle, Pa., re-elected to the U. States House of Representatives at the recent election, for the Thirteenth Congressional District, arrived in Baltimore, and put up at Barnum's City Hotel. About five o'clock on the afternoon of Sunday, he appeared to be quite well, manifesting no unusual excitement or depression of mind, and making some inquiries at the bar relative to the boats and cars to Philadelphia; and in about an hour afterwards, the report of a pistol was heard in his room. The report attracted first a gentleman stopping at the house and some of the waiters, when he was found speechless and dying near the fire, a loaded pistol close by his side, his right hand, except the fore finger, being covered with blood, which had flowed profusely from a wound in the right eye, where the ball had entered. The ball was found to have nearly come out of the back of his neck. The verdict of the jury was, that he came to his death by shooting himself with a pistol. He was 28 years of age, and rumor attributes the suicidal act to disappointed affection.

Temperance Almanac for 1841.—It is very desirable that a copy of this excellent Almanac be found in every family. There is, perhaps, no other publication which contains so much and so valuable matter in so small a compass and at so cheap a rate as such an Almanac; and the friends of Temperance will make an economical use of their money if they purchase one copy for their own family and a dozen or more copies for gratuitous distribution among their neighbors. This is a present which even a poor Temperance man may, with propriety, give to his rich wine-drinking neighbor.

Curious Law Case.—A case was tried recently at New Orleans, as we learn from the American, involving the question of the ownership of six geese. So contradictory was the evidence, that the venerable judge, in order to settle the question, ordered the geese to be turned into the street, and appointed two officers of the Court to watch their motions. If the geese went to the house of plaintiff, he was to be considered the owner; if to the defendant, then the case was to be decided in defendant's favor. The geese, on being let out, made their way to a neighboring mud-puddle where they regaled themselves all day, and the latest intelligence was, that they had not yet reached the domicile of either party.

The Hon. S. S. Prentiss, of Mississippi, who has been travelling through the northern part of this country, for some time past, in the course of his travels chanced to stop at Niagara Falls, accompanied by a favorite body servant, which he claimed as his property. The slave, however, took a different view of the matter, and finding himself so near her Majesty's dominions, felt a very great desire to view the same nearer than he was, and accordingly crossed the river, and finding the country to realize his expectations, concluded to remain, without leave asking. The Hon. Senator proceeded on his way, wondering, probably, how the said slave could be so ungrateful as to leave such a happy situation as he was in. He has probably found out by this time, what he might have thought of before, viz: that each man is the best judge of that which constitutes his happiness.
Chr. Reflector.

Resignation of a Throne.—One of those rare events, which are almost unknown in history, has just taken place in Europe—viz: the voluntary abdication of his throne by a king. The king of Holland has resigned his sovereignty and gone into private life. His reason is honorable to himself. It seems he wished to marry an accomplished lady, who is one of his subjects; but whom he could not legally marry for this reason. To secure her in matrimony he has voluntarily resigned his throne and cast away his crown.—But in doing this, he has obtained a *better crown*, according to Solomon, who says, "a virtuous woman is a crown to her husband."

Presidential Elections.—There are no more State elections to be held until the choice of Presidential Electors. The following schedule shows the date of the Presidential elections in the different States, with the number of Electors to which each State is entitled.

States.	*Date of Election.*	*No. of Electors.*
Pennsylvania	Oct. 30	30
Ohio	Oct. 30	21
Connecticut	Nov. 2	8
R. Island	Nov. 2	4
Maine	Nov. 2	10
N. Hampshire	Nov. 2	7
Virginia	Nov. 2	23
Missouri	Nov. 2	4
Illinois	Nov. 2	5
Arkansas	Nov. 2	3
Georgia	Nov. 2	11
Indiana	Nov. 2	9
Kentucky	Nov. 2	15
Michigan	Nov. 2 and 3	3
New York	Nov. 2 3 and 4	42
Louisiana	Nov. 3	5
Tennessee	Nov. 3	15
New Jersey	Nov. 3 and 4	8
Mississippi	Nov. 3 and 4	4
Massachusetts	Nov. 9	14
Maryland	Nov. 9	10
Alabama	Nov. 9	7
Vermont	Nov. 10	7
Delaware	Nov. 10	3
N. Carolina	Nov. 12	15
S. Carolina, after 23d by the Legislature.		11
	Total....	194

Equal to the number of Senators and Representatives in Congress to which the several States are entitled. All are elected by general ticket except the eleven in South Carolina.

In this city, Brooklyn and Williamsburgh, the election commences and ends on the 4th. In the rest of the State it commences on the 2nd and continues three days.

In New York, Massachusetts, Delaware and Mississippi, the State elections are held simultaneously with those for Presidential Electors.—*Jour. Com.*

Party Spirit.—Some of the fruits of the undue political excitement now raging were reaped at Cincinnati on the 1st inst., where a large collection of people gathered together to hear harrangues. A general fight took place between the opposing parties, in which pistols were fired, brickbats, sword canes, bowie knives, clubs, and other *gentle* arguments, were used freely.

Party Spirit.—Would you comprehend all HELL in one word, call it a Party, or a spirit of faction.—*Lord Orery.*

Whirlwind on the Lake.—Yesterday afternoon, as the Chesapeake was ploughing her way through the lake, some few miles off Ashtabula, she was struck suddenly by a whirlwind from the northwest, which swept both smoke pipes and the iron chains which secured them, even with the deck. The gust came unattended by the usual signs, and was altogether inexplicable.—*Buffalo Com. Adv.*

Railroad Accident.—A brakeman, named Jesse Doyle, employed on the Baltimore Railroad, was killed on Tuesday by a car on the other track. He put out his head to look at some object as the train entered Philadelphia, fractured his scull, and died at the Hospital, whither he was carried.

Indians.—Another detachment of over 200 Oneidas, passed through this city to-day, on their way to Kettle Creek in Canada, where they have selected their future home.—This place is located in the Western District, nearly opposite Cleveland.—*Buffalo Com. Adv.*

In Plymouth, Mass., a few days since, the wife of Mr. Joseph Raymond was accidentally shot by a gentleman who was examining the lock of a gun belonging to Mr. Raymond. A surgeon was immediately called, but before he could return to procure his instruments, she bled to death.

Harvard University.—The Annual Catalogue of the Officers and Students of this Institution has just been pulished. We obtain from it the following details. The whole number of students is 440, 243 of whom are Under Graduates, 24 Students of Theology, 95 of Law, 74 attending Medical Lectures, and 4 Resident Graduates. The whole number of Officers engaged in carrying on the public business of the University is 38, exclusive of the Corporation and Board of Overseers.—*Boston Daily Adv.*

New College.—The new Methodist Conference, of Providence, R. I., have determined to locate a college within their bounds, and the village of East Greenwich has been chosen as the site for this institution.

The Monument.—A gentleman of New Orleans has added $10,000 to the sum already contributed to the building of the Monument. This, and $10,000 contributed by Mr. Lawrence of Boston, with the proceeds of the Fair, makes the sum amount to rising fifty thousand dollars. This, we believe, is amply sufficient to finish the work, according to its original intention.

Shocking Accident.—On Monday last as Dr. David Palmer was delivering a lecture on chemistry, in Pittsfield, he inhaled some concentrated sulphuric acid, owing to the breaking of some of his apparatus. Soon afterwards, he was unable to breathe through his mouth or nose, and an incision was made into his windpipe, by which means, he was living on Tuesday morning, although there were faint hopes of his recovery. He is President of the Medical School, and Professor of Chemistry and Materia Medica in the Berkshire Medical School.—*Boston Transcript.*

Liberia.—We learn by the latest arrival from Monrovia, that a great calamity befell the emigrants having been conveyed to that colony, by the Saluda, that 42 of them had died at Bassa Cove, where they were remaining until another place, known as Bixley, could be put in readiness for them. If the above be the fate of Emigrants, who can wonder that those who left the Saluda, recently, should have preferred Canada to Liberia.—*Colored American.*

The Arkansas Election for Governor, Member of Congress and Legislature was held on the 7th. There was no opposition in the gubernatorial election, to the Adm. candidate, Yell; it is supposed that Fowler, (Whig) has been elected to Congress, and that there will be a Whig majority in the Legislature. We derive this information from the Louisville (Ky.) Gazette.—*Philadelphia North American.*

A Pleasant Town.—The Michigan Advocate, published at Jackson, says—"We have in this village one distillery in operation, and one in the progress of erection; one ball alley, three billiard rooms, fifteen places for retailing spirituous liquors, and the State Prison!"

Census of Mobile, Ala.—The population of Mobile, as shown by the late census, is as follows:—White males 5657, white females 2616, free colored males 250, free colored females 395, male slaves 1907, female slaves 1075, making a grand total, including white and black, of 12,700. There are five academies and grammar schools with 191 pupils. There are eight primary and common schools with 115 pupils. The number of pupils at public charge are 300, number of white persons over 20 years of age who cannot read, 200.

The Resumption Question in Philadelphia.—We think we can announce with confidence to our readers that all the banks of Philadelphia will resume specie payments on the 25th of January ensuing. The arrangement between the United States Bank and the other banks of Philadelphia, to which we have several times alluded, has now been definitely agreed upon, and will be carried into effect all in good time.

Canal Tolls.—The amount received for tolls on the New York State canals during the second week in October, is seventy-nine thousand seven hundred and seventy-six dollars and fifty-six cents.

Small Pox.—It gives us pain to learn, that there are now five persons ill of small pox, at the hospitals. They are all natives of the South Sea Islands, as was also the individual who died of this disease on Monday last.
Nantucket Inquirer.

Jamaica, W. I.—We yesterday had the perusal of Jamaica papers to the 17th of September, but they contain no news, except that the Jamaica banks have resumed specie payments. There was a large talk of a riot at Montego Bay, but on investigation it proved to be only a squabble between some police men and a few negroes, in which the former were by no means free from blame.—*Sun.*

Temperance in Lowell.—We rejoice to learn that the Rev. Mr. McDermott, the Catholic clergyman of this city, has administered the temperance pledge to *seventeen hundred* persons here since about the first of June last, and that the effects of it are already vastly beneficial, none will doubt who has a particle of observation.—*Zion's Banner.*

Death of a United States Senator.—We understand that the Hon. John S. Spencer, U. S. Senator from (the Eastern shore) Maryland, died at his residence in Worcester

For the National Anti-Slavery Standard.

Lady Byron.

FROM POEMS OF M'DONALD CLARKE.

Lady of the name unfading!
Heiress of the living Dead!
Heaven your vivid name is shading,
Veiling your unclouded head—
Veiling it with lovelier flowers,
Than brighten'd Byron's laurel bowers.

Olive-leaves in Heaven are blooming;
(Eternity's soft evergreen,)
Such, your pensive brow illuming,
Shade you from our grovelling scene;
Your memory 's perfumed with the leaf
That droops about the home of Grief.

Your erring lord will have to borrow
His purest honors from *your* grave,—
For you are bless'd by secret Sorrow,
He only by the impious Brave,
Who dare to face the Almighty's frown,
And stare the timid Virtues down.

Your hallow'd fame, across th' Atlantic,
Sounds louder than its loftiest wave—
Beings, with want and anguish frantic,
Whom Hope was pointing to the grave,
Your gaze has warmed, your gold has fed;
Their prayers for you, and yours, are said.

Lady—I am a humble being,
Born in a land that frowns on Kings—
We cannot help, in pity, seeing
They are indeed but paltry things—
Mere puppets, worked with golden wires,
By those whom Satan's spirit hires.

But he who would not waste his praises
On things mere Accident enthrones,
On your sublime escutcheon gazes,
And all its sacred splendor owns:
'Tis rich with Heaven's unfading rays,
And rivals noonlight's lofty blaze.

The whisper of your fame is sounding,
Swell'd by the widow's choking voice:
Around you, orphan children bounding,
Will make your memory rejoice,
And come with sweet and soothing power,
To drive fear from your dying hour.

Lady—your name has long been glowing
In hearts that Freedom's spirit thrills—
A brightness over England throwing,
And beauty round Columbia's hills—
But purer brightness warms it now—
God sees the name of Byron *bow*.

O, had *he* bowed as *you* are bending,
Blest by the widow's weeping prayer,
Instead of cruelly descending
The splendors of his fame to flare
Over the dark domains of Hell,
And tolling Virtue's funeral bell;

He had yet been loved and living—
On your pillow Pleasures's tears,
Glory to the Nations giving,
Comfort to your evening years;
And Memory's moonbeams would have shed
Beauty round his mouldering head.

New-York, October 11, 1840.

I am Blind.

BY ROBERT NICOLL.

The woodland! O how beautiful,
How pleasant it must be!
How soft its grass—how fresh the leaves
Upon each forest tree!
I hear its wild rejoicing birds
Their songs of gladness sing;
To see them leap from bough to bough
Must be a pleasant thing;
I must but image it in my mind—
I cannot see it—I am blind!

I feel the fragrance of the flowers,—
Go pull me one, I pray;
The leaves are green upon its stalk—
'Tis richly red, you say!
O! it must full of beauty be—
It hath a pleasant smell;
Could I but see its loveliness,
My heart with joy would swell!
I can but image it in mind—
I ne'er shall see it—I am blind!

The trees are glorious green, you say—
Their branches widely spread;
And Nature on their budding leaves
Its nursing dew hath shed.
They must be fair; but what is green?
What is a spreading tree?
What is a shady woodland walk!
Say, canst thou answer me!
No! I may image them in mind—
But cannot know them—I am blind!

The songsters that so sweetly chaunt
Within the sky so fair,
Until my heart with joy doth leap,
As it a wild bird were—
How seem they to the light-bless'd eye!
What! are they then so small!
Can sounds of such surpassing joy
From things so tiny fall!
I must but image them in mind—
I cannot see them—I am blind!

A something warm comes o'er my hand;
What is it! pray thee tell:
Sunlight come down among the trees
Into this narrow dell!
Thou seest the sunlight and the sun,
And both are very bright!
'Tis well they are not known to me,
Or I might loathe my night;
But I may image them in mind—
I ne'er shall see them—I am blind!

My hand is resting on your cheek—
'Tis soft as fleecy snow:
My sister, art thou very fair?—
That thou art good, I know.
Thou art—thou art! I feel the blush
Along thy neck doth wend!
Thou must be fair—so carefully
Thy brother thou dost tend!
But I must image thee in mind—
I cannot see *thee*—I am blind!

The changes of the earth and sky,
All Nature's glow and gloom,
Must ever be unknown to me—
My soul is in a tomb!
O! I can feel the blessed sun,
Mirth, music, tears that fall,
And darkness sad, and joy, and wo,—
Yea, Nature's movements all:
But I must image them in mind—
I cannot see them—I AM BLIND!

MISCELLANEOUS.

From the Monthly Offering.

PINDA:—A True Tale.

BY MARIA WESTON CHAPMAN.

CHAPTER I.—A SHIP'S CABIN.

One dark night in the year 1836, an unusual stir took place on the deck of the good ship Eli Whitney, about to sail from Boston to Savannah. It was occasioned by the appearance of an officer, charged with a writ of *habeas corpus*, in favor of a supposed slave, who was known to have been carried on board by her master.

Slaveholders are accustomed to say that their victims cannot be persuaded to take their freedom, and to bring their own assertion as a proof of the merits of slavery. It was, therefore, an anxious moment for the friends of freedom on shore, while they waited to learn the result of the legal process by which they offered to the poor slave-woman the freedom secured by the laws of Massachusetts to all slaves brought under its jurisdiction by their masters.

Their anxiety was not without cause. Notwithstanding the statement of the officer that she was free; notwithstanding the assurances of her master that she might do as she pleased, she refused to leave the ship. She was evidently both confused and alarmed, as well as undecided, for a few moments; but she finally persisted in remaining with her master, and, to the great pain of all the friends of freedom who were aware of the circumstance, she was carried away into slavery.

They felt a double grief; not only for the individual in question, but for the reproach her course could not fail to bring upon their cause. *They* knew, for they had felt and reflected upon this subject, and had seen and known more than the heedless community in which they lived, gave them credit for, that there might exist a thousand reasons why this woman should wish to return to Savannah, without supposing her to be in love with slavery. But they knew also that advantage would be taken of the fact by the enemies of the cause, to prove that slaves do not wish to be free.

As they expected, the newspapers of the ensuing day were loud in censure of their "impertinent interference with gentlemen's servants, who were wise enough to prefer slavery with their masters, to trusting themselves with these hare-brained philanthropists."

CHAPTER II.—THE SLAVE HUT.

"Dear wife," said Abraham to Pinda, as they stood by the door of his little hut, in the yellow moonlight of a Savannah evening,—"you must never lose another chance for freedom out of regard to me. Look here!" (digging in a little sand-heap, and turning up his hoarded silver to the rays,) "See what I have saved, besides paying master ten dollars a month. You will want some of this at the North. Master has written to Mr. Mitchell to send you on to wait upon Missis in New Hampshire, because he feels sure of you, since that night on board the Eli Whitney. Don't cry, Pinda. If freedom don't part us, slavery will. When you get to the North, take the first chance and be off. Don't cry, Pinda, don't! See how nice I have got your trunk packed; and here is a list I got made of all the things in it; may be they have some law by which you can get the things again, if you are obliged to leave them in master's hands at first. See! here is the key—all safe. He has sold two or three boys lately, and our turn will come sooner or later."

This consideration helped Pinda to stifle her grief at parting from her husband. He might yet rejoin her; they might yet be free and happy.—She had no choice but to *go* to the North at the mandate of her master's agent; and she resolved, that night, to *stay* at the North, in the hope that her husband might find opportunity to follow her. When, on board the Eli Whitney, the chance for freedom had been presented to her, her mind had been convulsed by conflicting emotions. If she had not returned, her master, she knew, would have deemed it but a proper retribution to leave Abraham in a state of cruel uncertainty respecting her. Now, that part of the case was changed; and though the husband and wife parted in grief, it was grief mingled with hope.

CHAPTER III.—THE ANTI-SLAVERY MEETING.

On the 25th of January, 1837, the 6th annual meeting of the Massachusetts Anti-Slavery Society had called together a true-hearted array of the sons and daughters of that ancient Commonwealth. "Not many rich—not many noble" were there, as the world counts riches and nobility; but of the rich in generous sympathy—the noble in their devotedness to freedom, came a goodly multitude. Farmers, traders, and artisans—the fair and the dark—of English and of African descent, men, women and children, they thronged together with one heart and with one mind: the worthiest children of Massachusetts, by this token, that the trumpet-call of freedom came not to them in vain. During one of their *thirteen* sittings on that occasion, a stranger rose to speak. He was gentlemanly and prepossessing in his appearance, and every ear gave him attention. He was announced to the assembly as MR. LOGAN, of Savannah. He added that, though a slaveholder, he was also a Christian; and could he be convinced that slaveholding was condemned by Scripture, he would instantly renounce it; and he cited the case of Onesimus and Philemon, and the laws of Moses. The bible argument *against* slavery, (thanks to the labors of anti-slavery societies, now the only one the New England people will receive,) was fully presented to him. His reply was, "You have said much that is true, and much that is new;—but what is true is not new, and what is new is not true." He proceeded to declare that he still held himself open to conviction, and sincerely hoped that, if he were in the wrong, he might be convinced of it, though at present he saw no proof of it, either from Scripture or from the nature of slavery. "You call us men-stealers," he said, "as if that could be branded as a sin, which was universally practiced by the Patriarchs.—"Well, Sir!" exclaimed a man of color who had more than once sprung upon his feet as the discussion proceeded; "what said the patriarchs themselves of it? *Indeed I was stolen*,—said the patriarch Joseph:—We *are* verily *guilty* concerning our brother! said the other sons of Jacob." Driven from this ground, the Southerner proceeded to enlarge upon the felicity secured to the slaves by the system. "Our servants are very happy," he said. "One of my own people had the opportunity presented her, last year, of leaving me. We were on board the Eli Whitney, down in your harbor here, just about to sail for the dreadful land of slavery; but she would not quit me. They could not get her to do it. There is nothing she so much dreads as an abolitionist. She knows she is far better off as a slave than are your free women at the North. She told the other women on her return, that 'her missis' mother, in New Hampshire did more work in a day, than they were obliged to do in a week.' She saw no charms in your boasted northern liberty."

Great pains were taken by the meeting that the lonely advocate of slavery should have no reason to think himself unkindly or unfairly dealt with, because he was in a minority of one. Men checked themselves in their expressions of detestation for his sentiments, lest he should suppose that they had a disposition to deny him opportunity for the fullest presentation of them.

At the close of the meeting, more than one of the members invited the stranger to share the hospitalities of their homes. They hoped, by their private conversation and kindly reception, to assure him that it was the best good of the South and of the whole country that they sought, in their labors for the abolition of slavery. Their houses were open day and night to the fugitive slave, and they hoped that good might, in this instance, result from opening them to the slaveholder.

"Mamma!" exclaimed a little girl of six years old, who pressed closer to the side of her parents as she heard Mr. Logan accept an invitation to dine with them, "Oh! if you please, mamma, let me dine with Aunt Mary." "It is not convenient to-day, Elizabeth," replied the mother. "But, mamma! I cannot bear to sit down to dinner with a man who sells little children."

CHAPTER IV.—THE MORNING CALL.

If my readers are Bostonians, they cannot have failed to pass through West street, one of the avenues leading from the Common to Washington street. On the left side of it, they will recollect stables and carriage manufactories—on the right, a row of brick dwellings. It was in the drawing-room of one of these houses, that the conversation I am about to relate went on between the mistress of the mansion and a visitor. Both ladies seemed "on hospitable thoughts intent." "The Logans are Presbyterians, I learn," said the visitor, "and so I shall ask all our orthodox friends to meet them. I think they will be altogether more likely to be impressed by the arguments and conversation of those of their own denomination."

"When do you receive them?" rejoined the lady of the house.

"This evening," was the reply. "I am on my way there now, to invite them."

Here the conversation was interrupted. "Some one wishes to speak with you a moment." Apologizing to her friend, the lady descended to the hall. The person in waiting informed her that, as he was crossing the street near the Providence Rail-road, he had observed a woman of color standing in the way, as if doubtful where to go. She had on her head only the turban that constitutes the head-dress of the Southern female slave, and her whole appearance bespoke her condition.

"Are you a slave?" he said. "Yes; my master sent for me to come to him, but I cannot find the way."

"Do you wish to be free?"

"Yes."

"Come with me, then;"—and he conducted her to the nearest anti-slavery dwelling, which chanced to be the one where we have seen our two ladies in conversation.

They set food before the travel-worn stranger, and bade her depend on them that no one thing that her case required should be left undone.

"Master sent for me to be forwarded here to him, but I cannot find the way. I should not go near him, only he has my trunk with every thing I have. We got snagged going down the river, and I was put on board one vessel and my trunk on board another, which got on first. Master's house is here," she said, showing a soiled scrap of paper, on which was written, though it had become almost illegible, "No. 5 Court street."

"What is your master's name?" exclaimed both ladies, in a breath.

"LOGAN."

Great was the astonishment of the two friends at this wonderful coincidence. "Truth was strange—stranger than fiction." Here then was the "happy slave" of the hero of the Massachusetts annual meeting! Here was she who had refused to take her freedom; the heroine of the Eli Whitney, who had dared slavery that she might not distress the heart of her husband.

Her new friends advised her to go openly to her master, and claim her freedom and her property, face to face. She shook her head. "He could contrive to hinder me in a thousand ways, if I let him know first. No,—I'd better take my clothes and things and go off before he knows—if I knew how to find this place."

"Follow me," said the projector of the Presbyterian tea-party. "I am going there this moment, and shall delight to show you the way."

Forward they went, down Washington street, up Court street; the lady rung at No. 5, and delivered her note of invitation to the servant; Pinda squeezed past, inquiring for "my master"—and so ended this eventful morning.

CHAPTER V.—THE TEA PARTY.

As 7 o'clock that evening drew nigh, the guests began to gather around the pleasant hearth of the "South-end Abolitionist." The Logans, for whom the party had been made, failed not to be of the number.

The talk naturally fell on slavery, and Mr. Logan, however open to conviction he might have kept his mind, confessed himself still unconverted. He dwelt particularly on the unfitness of the slaves for freedom, and on their unwillingness to receive it. Again "my woman" was walked over the course, as at the annual meeting, and the fact of her arrival that morning announced.

"How she ever found me," he said, "I cannot conjecture." The hostess, who labored under no such uncertainty as to the *modus operandi*, looked hard into the fire, the better to conceal her inclination to laugh.

"She could not even procure a carriage," he continued, "to bring her to me from the rail-road. There is much boasting of liberty at the North, but there seems to be little real justice here for her race." This was too painfully true to excite mirth.

"I think," he went on, smiling courteously, with a slight and general bow to the company, "that we of the South may defy even such zeal and perseverance, as I admiringly acknowledge in the abolitionists. We can rely on the attachment of our servants. I knew, when I sent to my agent for the one who arrived this morning, how much pleasure it would give her to rejoin us."

The host, unaware of the developments of the morning, could not enter so fully as the ladies into the exquisite comedy of the scene, but the words, "I sent to my agent," &c. arrested his attention; and by a mute glance, he took the company to witness that here was a case in which a slave might hereafter require their aid to prove her master's acknowledged agency in her transportation.

In the relative position of the company to each other, affected as it had been by the events of the morning, a free flow of conversation could hardly be expected. Some, wondering at the constrained manner of others, strove to sustain the conversation upon the scriptural arguments, and the loveliness of liberty—but it was a relief to all when the evening was at an end. To one party, that they might recount to each other the events of the day; to the other, that they might with the help of "our woman," just arrived, arrange their line of march from No. 5 Court street to New Hampshire, which was to be taken up the ensuing morning.

How many a slip is there between the cup and the lip! "Our woman," on being summoned by Mr. Logan, to attend upon the night-toilette of her mistress, was ascertained to be in society altogether unbecoming the character of "an attached slave;"—i. e. *among the missing*.

CHAPTER VI.—THE FREE DWELLING.

After a few weeks' residence with the friend whose house had first sheltered her, Pinda expressed a desire to be no longer dependent on any one, for what her own exertions might procure. She selected a room in —— street, where she lived as happily as the separation from her husband would permit. She experienced no difficulty in providing for all her wants by the labor of her hands. It was, to say the least, *as easy*, she found, to wash, iron, brew, bake, sweep or "clean paint," *for a consideration*, as to do all these things without receiving any consideration at all.

She was sometimes annoyed by Mr. Logan, who never failed, when he visited Boston, to alarm her by endeavors to find out her humble apartment, or to send her some threat, from which, in her uncertainty as to the extent of his power, she could not help suffering.

She used, when so annoyed, to pay a visit to "her people," as she always called those who first sheltered her, that she might obtain fresh assurance of the safety of her new position.

"Mr. Logan tells us," said this family to her, (for they always made it a point of conscience to transmit his messages,) "that he wants you to go back with him, that he may have you nursed up, and taken care of." "Why did not he take care of me when he had the chance?" was the reply.

"He says he wishes very much to see you."

"I have seen as much as I want to *of him*.

When those who had the opportunity of watching the facts here narrated, as they evolved from the arrangement of Providence, hear it said that slaves cannot take care of themselves if made free, they point to PINDA, living in freedom with industrious and provident comfort.

When they hear the ignorant and heartless assertion that slaves do not wish to be free, they point to PINDA, struggling between the claims of freedom and affection.

When they hear it denied that the North is guilty of upholding slavery, they point to the "gentlemanly and religious slaveholder,"—connected by marriage with the farthest North—bringing his slaves into the free New Hampshire homes—taking his place in the assemblies of our northern social and religious life—partaking of every symbol of Christian communion—following his letters of introduction into the first society, and disseminating every where the principles of unrighteousness and slavery: and then they bid the beholder mark the conduct of those who claim to represent the piety and intelligence of the North, towards such a man.

They claim to be ministers of Christ and conservators of morals; yet their "poor dumb mouths" are never opened on this giant iniquity, and silent they are determined to remain, till the mouths of "Garrison and the like" are shut. When we see such men, racked by the pressure of a public sentiment in the process of regeneration, all refusing to do more than to admit that "it might, perhaps, be well for men to *begin* to *consider* this subject," they point to the *slaveholder's* unrebuked and incessant labors among us, and say, "While we have among us devotedness to slavery like this, and continue to sustain religious teachers who refuse to condemn it, while they unhesitatingly denounce abolitionists, what can be said but that the North is guilty of upholding slavery with the most powerful means she possesses?"

CHAPTER VII.—THE SURPRISE.

A year and seven months from the time of Pinda's arrival in Boston, as the cold November rains began to set in, she sat lonely by her humble hearth in B. street. A melancholy feeling crept over her as she thought of her absent husband, and of the length of time that had elapsed since they parted. She thought of all the dreadful uncertainties of his situation. Had Mr. Logan sold him to the far South? Had he kept him in ignorance of her fate? Had he succeeded in making Abraham believe Pinda dishonest and unworthy? She had every reason to suppose the latter might be the case, as Mr. Logan had spared no pains to create prejudice against her in the minds of her new friends, by declaring that she had robbed Abraham of all his savings before she left Savannah, as well as himself of large sums. Her heart sunk within her as she weighed the probabilities that she might never again behold her husband. She had once procured a letter to be written to him, but how many contingencies might have prevented his receiving it. The mail does not run for slaves, nor, as abolitionists have learned to their cost, for truly freemen either. In this, at least, we are in bonds as bound with them.

Overpowered with painful reflections, she sat nourishing the expiring fire, till it seemed the emblem of her perishing hopes. A knocking at the door aroused her, and as she opened, a man of color stood in the passage, bidding her come to a certain house he mentioned in Battery-march street that evening, and she would find a letter from her husband. He was alive then—well, perhaps—still confided in her affection and integrity. She could hardly wait for evening, and its first stars saw her on her way to the place of appointment. The same man received her on her arrival, but seemed in no haste to produce the promised letter. He talked vaguely of the many changes and chances of life, and how we ought to be prepared for whatever might take place. What—what has happened? she strove to say; but she could not speak the words. "What would you say," continued the man, "if the person from whom you expect to receive a letter were not far from here?" Pinda rose—fear, doubt, joy, struggling within her for the mastery. She made a step towards the entrance—her consciousness gave way, and she fell fainting to the floor. The humane man, who had striven in vain to prepare her for the unexpected arrival, raised her up and succeeded in reviving her.

Her husband was called in, and all the various experiences of both recounted. "I am here," said Abraham. "How I got here you must not tell, for it may bring kind people into difficulty, and close up the way to those who are left behind. Our two little children—it is well they are dead. We have not left them in slavery. 970 dollars I have paid master since he first hired me out 6 years ago, and have paid all my own clothes, food, doctoring, and for all the doctoring that Pinda needed, even to a spoonful of oatmeal, though she was master's house-slave: and to hear him say that she stole!" "Yes," interrupted Pinda, "he said that I had robbed you and himself." Abraham could not suppress an interjection of contempt. "Is not all that I have yours, Pinda, and could it be in better hands?"

Abraham gave evidence, in all his remarks, of sound sense and right feeling. Aware that his own case differed from that of his wife, he being a fugitive, and she protected by the law in the enjoyment of her freedom, he laid his plans for safety with acuteness, and followed them out with steadiness. He keenly realized, though the fair and the wealthy find it difficult to do so, that the freest State of the twenty-six has so much to do with slavery that there is not a foot of ground in all its fair territory where the fugitive may feel secure. Not a hamlet where he can be assured that men will let the outcast dwell with them and beware not him that wandereth. Both the husband and wife were perfectly aware of the cares and duties of freedom—of its responsibilities, as well as of its delights. "No," said Pinda, in reply to one who queried whether slavery were not as easy to be borne as the disadvantages and possible privations of their new condition,—"a crust here, with only cold water, is better than the greatest plenty in slavery. All my youth I have suffered under different mistresses with no enjoyment of my family. Now, Abraham is with me. I will take care of him—he will take care of me. We may suffer with the cold—we may suffer from want, but our last days will be our best days, for we are FREE."

CHAPTER VIII.—THE WEEKLY CONTRIBUTION.

Two ways opened to Abraham, either of which would ensure his safety from pursuit. One was the way to Canada—the other to Guiana. While making up his mind respecting them, his thoughts often reverted to the condition of his afflicted people at the South; and he felt, what every human soul *ought* deeply to feel,—"that Freedom itself is not sweet to a man, while a brother is suffering in bondage." Many a midnight found him in discussion with Pinda upon the "principles and measures of Anti-Slavery Societies." It was surprising how little difficulty they found in comprehending problems that had puzzled Theological institutions, and whole bodies of clergymen. They saw, as by intuition, how their former master's northern friends and associates might bring him to understand, if they would, that slavery was an intolerable abomination. It was no riddle to them, "What the North had to do with it." It was to them as clear as the sun at noon-day, that the Boston man who manufactured "negro-cloths" for the Savannah man, and took his pay in cotton, had precisely the same interest in the continuance of slavery as the latter. It was no marvel to them that the members of Park St. Bowdoin St. Federal St. and Berry St. &c. who perchance held mortgages of *Southern property*, or deeds of Alabama lands, should give their respective ministers to understand that it was disagreeable to them to hear notices read on Sunday of an anti-slavery meeting.

They had had opportunities to know how many a northern conscience is killed with kindness at the South, and how many a southern conscience strengthened in iniquity by the conduct of professors of religion at the North. It looked as clear as day to them, that the more members there were in a church, the easier the minister's salary was raised:—and they saw that as matters stood, the richest men would be the first to quit a church whose discipline forbade participation in slaveholding.

They saw why it should be as much as a minister's living was worth to be an abolitionist, and what made it so difficult to work with Mr. Garrison."

That enigma, "immediate emancipation," was not too much for *their* philosophy: that dark saying, "slavery is a sin in all circumstances," looked luminous to their ethics. Anti-Slavery Societies of men and women, helping each other to put a stop to slavery, looked to them as natural as life, and as beautiful as religion. If a man hated slavery, they saw that he would just as surely call "all hands to the work," as he would breathe.

But then they had had those actual illuminations on the subject, before which the fashionable mental difficulties flee away like fog before the sun of a summer morning. Thirty-nine lashes, well laid on, or the severing of the first-born, would soon make a man see, they thought, that all this hanging back sprung out of "selfish sympathy with the master, and the want of common human feeling for the slave.

Seeing so clearly and feeling so deeply, as these two did, their inquiry was, "What shall we do?" Poor as they were, they felt rich in the possession of liberty, and they gave their mite to extend it to others, with that effusion of heart, so lovely and so rare, that commands a blessing upon the spot where it is poured out.

"Just the thing for us!" they said; as they saw the "weekly contribution plan," set up in the dwelling they loved so well to visit, as it was so many centuries ago in the dwellings of the Christian Greeks. They entered their names upon the card as subscribers, each of a cent a week; and as they might so soon depart, they paid in advance. The little boxes of the Massachusetts Anti-Slavery Society, the savings banks of the cause, have the aperture made too narrow for the reception of any but small coins; and the contributors to the West street box blushed to think, that the first time that the size of a donation rendered it necessary to raise the cover for its admission, was when Pinda brought her discolored Mexican dollar, (yet encrusted with the sand of its Savannah hiding-place,) to carry on the operations of the Massachusetts Society against slavery.

The Upright Man.

The upright man *worketh righteousness*.—He does not confine himself to the narrow sphere of his home, his private interests and daily business. In a certain sense, "his field is the world;" that is, he surveys his condition from an elevated point of view. He regards himself as a member of the great brotherhood, holding certain public and general relations, and bound by sacred obligations, that extend to the outermost verge of the social circle, or, at least, that cease only at that point, where his vision fails, and his arm and voice grow powerless. He looks so far as his horizon reaches; and how full is the scene of wrong-doing and wrong suffering! What a concert fills the air, from every clime, of clanking chains, and lashes, and groans, and smothered sighs! The cry of the oppressed goes up, not only from the slave marts and plantations of the South. It blends with ocean's anthem. It starts from many a poor debtor's cell, and from the iron grates of many a prison-house, from the madman's cage and the moping idiot's corner. It ascends from the scene of many an outcast orphan's bondage, where the child of tender years is bound down to hard work and coarse fare and stripes, in mansions of wealth and plenty; and perhaps with the voice of her wailing rises mock incense from the household altar to insult the face of Heaven. The time was, when the human race might have been divided between the preying and the preyed upon, and hardly a remainder left. Glory to Jesus! those days have past, many a strong rod has been broken, and the oppressor and the oppressed now rejoice together as the Lord's freemen. But these two great classes are great still. Nor can the upright man be heedless of the cries and groans of his fellows. He labours, heart and hand, to right all wrong and to break every yoke. Wherever he can make himself heard or felt in a righteous cause, his integrity ceases to be a mantle stiff in its frigid folds, and becomes a consuming fire of holy zeal.

The upright man is a philanthropist. Integrity is not the cold, negative virtue, the iceberg, that half of mankind suppose it to be; but warm, sunlike, glowing. It is an impulsive principle. It leads to high and godlike effort and self-sacrifice. And many a flinty heart, that here thought itself upright because it never refused to pay a debt, will find itself at the bar of final judgment stripped of its self-conceit, and held guilty of unnumbered kindnesses neglected, and wrongs that lay unremedied in its daily walk.

He *speaketh the truth in his heart*.—This is the perfection of integrity—the climax of human worth. These are the men, whom their race need; and "the Father seeketh such to worship Him." The truly upright man is not a man of expediency or policy. He gives not up his conscience to the keeping of others. He does not place himself in the breeze of popular feeling, and present himself to be blown about like a senseless vane. He does not go from man to man, from assembly to assembly, crying, "Men and brethren, what shall I do?" He brings low his ear to the oracles of truth. Silent and still he hearkens at her gates. He shuts out the cry of the multitude, that he may not lose her faintest breathings. Her word is his law. He scans with unbiassed eye the sacred page, and gathers up its indications of duty as the voice of God.—He hears, too, the God within. He bows with reverence at the shrine of conscience, and would deem it the grossest sacrilege to stifle or gainsay her responses. His daily inquiry is, "Lord, what wouldst thou have me to do?" And from what he deems his duty neither earth nor hell could allure or terrify him.—*Andrew P. Peabody.*

Correspondence of the Journal of Commerce.

Father Mathew.

LONDON, September 30.

That great and good man, Father Mathew, has worked a perfect miracle in Ireland. Even the most violent tory papers admit now the wonderful effects of the temperance movement, but at the same time they are fearful that there is some political scheme at the bottom of the whole, and that the priests are preparing some diabolical affair. Silly and absurd as such ideas are, yet they are entertained by many well informed men, who, notwithstanding their abilities, are so fettered by prejudice as to believe that it is as impossible for good to emanate from a Catholic clergyman, as for gold to be extracted from the basest of metals. However opposed I may be to Catholicism, I am bound to admit the truly extraordinary blessings which have followed the labors of this apostle of Temperance, and therefore to dissent from the opinion that he has other objects than those of morality and sobriety. On the 28th, he again visited Dublin, and administered the pledge to thousands; but the most remarkable feature in his visit to the Irish metropolis was his preaching at the Catholic Cathedral, and Lord Morpeth, the Secretary for Ireland, with the Attorney General, and other Privy Councillors, holding the plates at the doors for a collection in aid of the temperance cause. The other day the Marquis of Lansdowne, a cabinet minister, forwarded the reverend gentleman a donation of one hundred pounds for the same purpose. Invitations have been specially forwarded to him to come over to England, and the Central Society in London anticipate that he will comply with their most fervent entreaties. They express the greatest confidence in the result of such a visit, believing that there is a strong disposition on the party of thousands in the capital to join the various temperance societies in which it abounds, and which have so suddenly started into existence, but that they only require an excuse so to do. To have taken the pledge from Father Mathew appears to have been a powerful incentive to keep it, and multitudes are now waiting to receive it only from him. "Stop 'till Father Mathew comes, and then I'll join," is repeatedly to be heard, and it is to be hoped that he will speedily realise our wishes. The immense numbers of low Irish who abound in, and regularly colonise certain portions of the metropolis, are the most reckless and abandoned drunkards we have, and therefore the worthy priest is indeed sadly wanted. The natives of Cocaigne also, particularly the thousands of gin-drinking women, require his presence, admonitions, exhortations, influence, and anathemas. The labor will be found most Herculean, but with Divine permission, I have no fear but that it will eventually be most happily and effectively accomplished.

Influence of Tobacco on the Teeth.—Europeans are astonished, in travelling over this country, at the legion of tobacco chewers; and well they may be, since it surprises ourselves to look into the statistics of this abominable custom.

Thousands are habitual tobacco chewers, who cannot assign one rational excuse for it:—even small boys are often seen, sadly addicted to this vice. Others find an apology for it, in supposing that it keeps off something else, in the form of a distemper. Yet this is all idle: it is not so. When the habit is fairly established, all moral effort to abstain is quite hopeless. It is even worse than opium eating, so far as uncontroled dominion is concerned over the mind.

But I have no disposition to declare war against a great army; let them grind their quids in quietness,—trusting that after ages will correct this monstrous evil in civilization. Aside from a host of miseries consequent upon chewing tobacco, I am concerned only in relating the consequences that follow to the teeth, which are bad enough to discourage a veteran consumer.

Tobacco, when used in the very best manner, contains considerable grit, or sand, which grinds down the face of the teeth, in process of time, prodigiously. A few chewers out of a hundred, wear their teeth down evenly. Such is not always the state of things. If a tooth has been extracted, it produces an irregularity in the lateral grinding movement of the jaw, that ultimately makes an unevenness some where on the line. Not uncomly, half of the lower part of the teeth, on the side particularly where the tobacco is chewed, are actually worn off down to the gum. On the other side, the equal pressure having been taken off, they are too long—so it is in respect to the molars. Let this pass, however.

The essential oil of the tobacco stains the teeth a deep, filthy yellow,—too permanent for removal by the ordinary process—they cannot be bleached out in inveterate chewers. This same oil, too, undermines the enamel, the protecting shield of the teeth, in some individuals, hence they crumble, and are lost without redemption.

Both of these agents are positively destructive to the teeth, habitually used. Lastly, it is notorious in New-England that tobacco chewers, as a distinct body of men, have proverbially bad teeth.

Smoking is a vice, too—and a national one, of such magnitude that railroad corporations throughout all their routes in the United States, have a special command in large letters, conspicuously placed at depots and inside of the cars—"*No smoking allowed here*." Less injury is inflicted on the teeth by smoke than by chewing, of the two, though the last is bad enough. An incessant current of hot smoke, saturated with that same essential oil, plays destruction also; but the process is much slower, hence no one stops to reflect upon it.

A quantity of saliva is poured out by the salivary glands in the act of smoking, which collects copiously round the whole circuit of the under teeth, that consequently protects them: they are the last to suffer, whilst the upper front incisors, in some extreme cases, are lamentably injured and defaced.

Such are some of the effects to be apprehended by tobacco chewers. Therefore, it being easier to warn one of approaching danger than to extricate him when surrounded by it,—I say, emphatically, never allow your son to chew tobacco under any pretext whatever. Ladies require no admonitions in this respect.—*D. K. Hitchcock.*

Manlike and Godlike.—A gentleman, who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilmot in great anger, at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it? 'Yes,' said Sir Eardley, 'it would, doubtless, be manly to resent it, but it would be godlike to forget it.' This, the gentleman declared, had such an instantaneous effect upon him, that he came away quite another man, and in a temper entirely altered from that in which he went.—*Saturday Magazine.*

A Sensible Little Boy.—A friend of Mr. Cartwright, the celebrated Dentist, took his son to have his mouth inspected by that able artist, who, with a wonderful celerity, removed seven of the boy's first teeth. Upon the boy crying out with surprise, and a little pain, Cartwright said, "Never mind, Johnny, your teeth will come again."

Johnny, with tears in his eyes, inquired, "Will they come again *before dinner*, Mr. Cartwright?"

Labor as much to cure thyself of a fault, as thou wouldst of a fever.